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STATISTICS AND FACTS

IN REFERENCE TO

THE LORD'S-DAY.

BY

JOHN T. BAYLEE, B.A.,

CLERICAL SECRETARY OF THE SOCIETY FOR PROMOTING THE DUE OBSERVANCE OF THE LORD'S-DAY.

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PREFACE.

The author avails himself of the opportunity a preface offers of making one or two explanatory remarks respecting the book he ventures to present to the public. He has carefully studied brevity in it, and with this view has often refrained from making observations on the facts stated, where otherwise it might have been desirable to do so. He was anxious to lay before the reader original matter only, or matter not generally known, in order to avoid increasing the size, and consequently the expense, of the book, by introducing information which might be easily obtained from other sources. Hence it is that he has taken for granted the Divine authority and perpetual obligation of the Sabbath institution; as those persons who wish to satisfy their minds on

this important subject have abundant facilities for doing so, in the numerous treatises in proof of it, published at the present day, amongst which the author would particularly recommend the Seven Sermons of the Bishop of Calcutta.* It is also desirable to mention, that the statements respecting the number of Railway Trains run on the Lord's-day, and of the number of Steam Boats on the River Thames, were ascertained in winter: a very great increase takes place in both during the summer months.

* Hatchard, Piccadilly.

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STATISTICS AND FACTS

IN REFERENCE TO

THE LORD'S DAY.

THE object of the following pages is to secure a greater amount of co-operation in efforts to promote the observance of the Lord's-Day than is at present given. That portion of the religious community who take a lively interest in this subject, it is admitted constitute an active body; but they are few in number: indeed, it is matter for surprise and regret, that so many who are engaged in promoting other good causes, either of religion or benevolence, are nevertheless apathetic and indifferent as regards public and associated exertion respecting this one, the great importance of which, we must suppose, they cannot fail to see, on a little reflection. This state of feeling may be mainly attributed to two causes,—opposite in themselves, but leading to a like result,—ignorance of the fearful and dangerous extent to which desecration of the Lord's-Day prevails, which neutralizes to a great degree the efforts of the minis-

ters of Christ, and saps the foundations of national morality,—or such an overwhelming conviction of the greatness and inveteracy of the evil, and of the impossibility of entirely eradicating it, as paralyzes effort: those who take this view will not attempt anything, because they cannot do everything.

Now the remedy for the former description of persons, in order to rouse them to exertion, is to give them information on the subject of the desecration of the Lord's-Day; and by this means to cause them to see the extent and malignity of the malady, by which the religious and moral constitution of society is attacked and enfeebled. To the latter should be submitted the duty of diminishing an evil, even where we cannot destroy it; and also encouragements to exertion, derived from the success which may have attended efforts to obviate and check this great sin of the professing Church. However, before endeavouring to accomplish these objects, the author would observe that it is not his intention to enter at all into the subject of the authority and obligation of the observance of the Lord's-Day. There can be but two classes of persons as regards the practical view to be taken of the Lord's-Day; those who would cause it to be more spiritually observed than it is, and those who would render it more a secular day. With the former he can have no real difference

of opinion; with the latter, no common ground of sympathy. He will therefore pass at once to the practical points to be brought under attention, as indicated in the title-page.

There can be no question but that much ignorance prevails as to the extent of the desecration of the Lord's-Day. People for the most part have a very undefined idea of it, or a very limited and partial one; derived, perhaps, only from personal observation in their own immediate locality. It is to be hoped that the statistics and facts which will be mentioned in these pages may lead to a more correct and extended view of the subject; although it is, at the outset, candidly admitted that they convey but a very inadequate idea of the real state of things; for they refer only to certain departments of the subject of the desecration of the Lord's-Day—not to all; for accurate and reliable statistics on every part of the question cannot be obtained; and even those that are mentioned have been collected from various quarters, and with some difficulty: they have, however, been derived from the most authentic sources; original papers and authorities having been in every case, where practicable, consulted.

The first desecration of the Lord's-Day to which reference shall be made, is by the public Press.

THE PRESS.

The influence of the public Press in forming the mind of a nation, for good or for evil, is universally felt and acknowledged: in professing to give expression to the ideas and feelings of the community, it in reality imbues it with its own. The great majority of readers merge their judgment in that of the periodical they are in the habit of perusing; they regard its views as dogmas to be embraced, rather than as opinions to be weighed and examined: they become readers of the particular paper from some predilection in its favour, which prepares them to receive with indulgence, and, after a while, with implicit credence, all that it states: limited, generally speaking, to one source of information, they have no opportunity of correcting their judgment by more varied reading.

But whilst the influence of the Press generally is vast on these accounts, that of the immoral portion of it greatly preponderates; for its views and sentiments are more in accordance with the evil propensities of our fallen nature: in order to obtain readers, it consults and panders to the vitiated tastes of the worst classes of society; and in indulging

them, renders them still more depraved. For these reasons the importance of the public Press, when used as an agency for evil, cannot be overrated.

The object of this book, however, is not to fix attention on the immoral press alone, although it circulates principally on Sundays; but on the press generally, so far as directly or indirectly it leads to the desecration of the Lord's-Day, by transmission, delivery, or perusal thereon.

The following tabular statements, derived from the Appendix to "The Report of the Select Committee of the House of Commons on Newspaper Stamps," of the date of 1850, will enable the reader to form some idea of the extent to which secular and immoral publications issuing from the metropolis are made instrumental in desecrating the Lord's-Day in the ways mentioned above.

Let us inquire into the circulation of the London weekly newspapers published on Friday evenings, all of which issue second editions; and also of the London weekly newspapers published on Saturday mornings, which likewise issue second editions. These papers, be it observed, are chiefly intended for Sunday reading, and are read principally by the working classes on that day, who have not means to purchase the daily papers, nor leisure to read them at any other time.

The following is the number of stamps which were issued to the weekly London newspapers published on Friday evenings, issuing second editions, in the year 1850 :—

Illustrated London News	3,467,007
Weekly News	74,600
Northern Star	246,000
Leader	116,275
Standard of Freedom	168,500
Lloyd's Weekly News	2,559,000
News of the World	2,926,269
Weekly Times	2,037,703
	11,595,354

The following is the number of stamps which were issued to the weekly London newspapers published on Saturday mornings, also issuing second editions, in 1850 :—

Atlas	98,000
Weekly Dispatch	1,950,000
Weekly Chronicle.....	85,000
Bell's Life in London	1,285,000
Sunday Times.....	675,000
John Bull	110,000
	4,203,000

The annual circulation of the Saturday editions or issues of the daily evening London newspapers may be fairly estimated at one sixth of the entire annual circulation.

The number of stamps issued in the year 1850 to the daily evening newspapers was as follows:—

The Globe (issuing a later edition)	535,000
Standard (issuing a later edition)	492,000
Sun (issuing a later edition) ..	834,500
Shipping Gazette	459,500
Express	766,950
	3,087,950

One sixth of this number (514,658) may therefore be considered as the annual circulation on Saturdays of the daily evening papers.

In addition to these, there are eighteen weekly newspapers of a general and class character published on Saturday evenings, and two fortnightly; the number of stamps issued to which, in the year 1850, was 1,832,993; to which, if we add the preceding numbers, we shall have a total of 18,146,005.

The reader must now take into consideration that proportion of the Saturday circulation of the daily

London morning newspapers which, being transmitted by railway or through the Post-office, do not arrive at their destination till late on Saturday or on Sunday; also that proportion of the provincial press of England and of the newspapers of Ireland and Scotland, many of which are published on Saturday, which are transmitted, delivered, or read on Sunday. The number of provincial newspapers in England and Wales in the year 1850 was 246; the number of newspapers published in Ireland in the same year was 105; and in Scotland, 141;—392 in all. Taking all these into consideration, and allowing at the same time considerable deduction for that portion of the metropolitan and provincial newspapers the circulation of which does not necessarily lead to the desecration of the Lord's-Day, we shall make rather a low estimate of that proportion which does so, either by being transmitted, delivered, or perused thereon, if we fix it at 18,000,000, or nearly one fifth of the entire circulation of the newspapers of the United Kingdom, which in 1851 was 91,661,089. It must be observed that we have not taken into account in this estimate the daily and weekly newspapers published on Mondays, the preparation of which involves much Sunday labour to those employed in connection with the press.

The following is a list of those newspapers which represent the religious opinions and feelings of the community, with their annual circulation. They are alphabetically arranged :—

British Banner	229,900
Catholic Roman Standard	80,950
Christian Times	94,000
Church and State Gazette	44,000
English Churchman	79,000
Guardian	187,825
John Bull	110,000
Nonconformist	154,175
Patriot	139,000
Record	390,500
Tablet (Roman Catholic)	217,353
Wesleyan Times	466,900
Watchman	209,000
Total	2,402,603

Now the reader is left to draw his own conclusions, when he compares with the total annual circulation of all the religious newspapers of the metropolis, the annual circulation of the following newspapers of an opposite or of secular character :—

Bell's Life in London	1,285,500
News of the World	2,926,269*
Weekly Dispatch	1,950,000
Weekly Times	2,037,703†
Sunday Times	675,000
	8,874,472

Amongst those newspapers which more especially represent the religious opinions and feelings of the country, the Record is distinguished for its uncompromising and unvarying advocacy of the observance of the Lord's-Day, on the ground of the Divine authority and perpetual obligation of the Christian sabbath. By these means it has been most useful in cherishing a regard for its observance amongst that considerable portion of the community by which it is read, and in checking the desecration of it in the kingdom generally.

The editors of the Bell's Weekly Messenger have also evinced their regard for the sanctity of the Lord's-Day in the management of that newspaper, in that they have purposely altered their arrange-

* More than the entire circulation of religious newspapers.

† Nearly as much.

ments for printing and publishing, so as to avoid all interference with the due observance of the day.

So far, then, with regard to that portion of the press the circulation of which is facilitated by a stamp. Let us now turn to the unstamped press of the country.

A pamphlet was published in the year 1847, entitled "The Power of the Press," now out of print, in which the facts were evidently collected with great care and accuracy, and from which we shall quote here, as the condition of the literature of the country has altered little, except in the way of increase, since that time. After entering into numerical and other particulars, it states (page 15) that the yearly circulation in 1845 of the different kinds of popular but manifestly pernicious literature, stamped and unstamped, amounted to 28,000,000 copies. This number the writer believed to be far below the average: nor have we reason to suppose that it has since diminished, if we consider that stamped publications have considerably increased since the year 1845. The number of stamps issued in 1845 being 84,119,770, and in 1850, 91,661,089; —an increase in five years of 7,541,319. (See Draft Report of Select Committee of the House of Commons on Newspaper Stamps, page 25.)

Mr. Cassell, a gentleman extensively engaged in literary matters, the publisher of "The Freeholder" and "The Working Man's Friend," and a very competent judge, states his belief, before the Select Committee of the House of Commons on Newspaper Stamps before referred to, that the circulation of penny daily newspapers is 50,000 daily (page 233, No. 1421); or upwards of 15,000,000 annually. So that if we consider that the larger proportion of these publications are of an injurious tendency, we may fairly conclude that the estimate formed by "The Power of the Press," in 1847, is rather under the mark than otherwise, as regards the year 1851.

In reference to the QUANTITY and QUALITY of these Papers,—

Mr. S. G. Bucknell (formerly editor of the Stroud Observer), printer and publisher, being examined by the Select Committee of the House of Commons on Newspaper Stamps, on the circulation of immoral literature on Sundays, says, page 205: "When we see cart-loads leaving at a time, we know that it must be enormous, if we are wrong as to a few thousands. If you go into Salisbury Square on a Sunday morning, and see the numbers that leave that place, and look again into Holywell Street, and in some

places in Paternoster Row, it only requires a person to go and stand there and see the persons leaving the publisher's office with immense loads." Again; "If you go into some of what we call the back slums, and different places both in London and in the provincial towns, you will see very often shops open on the Sunday morning. Those are out of the general reach of observation; and unless you go there and positively watch the sale, it is impossible that you can have any idea of the amount of moral depravity of these things."

In reply to the question, "Are these publications so very immoral?"—he states: "Some time ago there was a review of the different classes of publications, serials, in the 'Daily News;' and it took them in batches: batch one, batch two, and so on; considering Chambers' Miscellany in one batch, and The Parlour Library in another; and then it came to those that it represented as the foulest filth of all literary matter: robbing was represented as merely a skilful sleight of hand; murder as nothing else but heroism; and seduction and prostitution as being anything else but blameable."

Mr. A. Walker, City Missionary, being examined before the Select Committee of the House of Commons appointed to consider a Bill to prevent Sun-

day trading, April 1850, page 189, states, in reference to immoral papers: "I would prevent every kind of paper being sold on Sunday. The class of papers sold on Sunday are the ruin, as I consider, of the morals of the London population: these halfpenny and penny small papers are what are generally read on Sundays." On being asked whether they are not most disloyal and immoral, he replies, "Very much so."

The following extract from the Report of the Commissioner appointed to inquire into the State of the Population of the Mining Districts, (1851,) will be read with painful interest as an additional testimony to the same effect. (Page 34.)

"The numerous small publications which I noticed in my Report of last year on South Staffordshire, as circulating among the mining population, avowing atheistical principles, attacking Christianity, and levelled against the whole social and moral framework of this country, are greatly read in this district. There are several shops for the sale of these in Newcastle-on-Tyne, from whence they also find their way into the country around. At the principal shop of this kind I purchased a collection of the whole of the periodicals sold there in one week, and was furnished by the owner with a statement of the number of copies of each sold by him every week; which I have particular reasons, founded on further inquiry, to

believe to be correct. I have examined them all, and find they may be classed as follows :—

Infidel and Chartist.	Circulation per week.	Chartist only.	Circulation per week.	Hostile to our present Institutions, and of an immoral tendency.	Circulation per week.	Religious and moral, containing useful information.	Circulation per week.
No.	Copies.	No.	Copies.	No.	Copies.	No.	Copies.
1	600	1	600	1	1008	1	648
2	400			2	360	2	144
3	192			3	144	3	96
4	128			4	144		
5	72						
6, 7, 8	100						
9	120						
9	1612	1	600	4	1656	3	888

"The infidel and Chartist publications are reproductions, in a vigorous and attractive style, of the Rationalism of the Continental schools ; to which is added a great feeling

of asperity against the upper and middle classes of this country. Those in the second column, designated as hostile to our present institutions, &c., contain, among many subjects unobjectionable and instructive, much writing that no careful father of a family would willingly allow to come under the eye of his children, such as translations from French novels, fragments of romances, &c. Of the infidel publications, the circulation was, according to my informant, increasing. A good many more of these are sold than there were twelve months since.

"And indeed the ability with which they are written, and the boldness of their attacks on revealed religion, and on our whole social system, are calculated to make them very attractive to young and inquiring minds.

"A glance at the above table, though only referring to the sales of a single dealer in these publications, is sufficient to suggest the extent to which such doctrines may be taking root among the populations. To supply the means of counteracting them is both the best species of benevolence to individuals and an economical policy on the lowest ground of pecuniary calculation."

And now we shall conclude this part of the subject with the inquiry,—Ought not great and united efforts to be made by the Christian community, and by all desirous of the preservation of moral principle amongst us, to obviate and remedy this state of things? Literature of a character at

once improving and interesting should be provided and made accessible to the humbler classes of society, by means of libraries, tract distribution, and cheap periodicals, conveying the news of the day, political, religious, and scientific. Thus a purer taste would be created, and numbers be withdrawn from the contaminating influence of an immoral press; but in order to do this with the greatest possible effect, another great evil, an auxiliary and supporter of the immoral press, must be suppressed, viz.—the sale of intoxicating liquors on the Lord's-day.

THE SALE OF INTOXICATING DRINKS ON THE LORD'S-DAY.

The connection which subsists between the various forms of desecration of the Lord's-day is a striking feature in this sin: there is a kind of compact between all, or league offensive and defensive, bound together by the strong ties of natural inclination to evil and personal interest. Thus the public-house or beer-shop encourages the perusal of secular and immoral publications on the Lord's-day; for these

publications constitute an additional inducement to the working man to frequent those places. A large proportion of the population spend a great part of the Sunday in public-houses or beer-shops: into which admission is often obtained even during those hours in which they are required by law to be closed; for them the place of worship is abandoned, and the family neglected. There they too often degrade themselves below the level of the beast that perisheth, on that sacred day which was specially designed to raise them above earth, and elevate their thoughts and affections to Heaven. There, are squandered, in a few hours of that holy day, in the gratification of the appetite of one, those hard-earned wages which should have contributed to the comforts of the family throughout the week. When we consider that almost every public-house and beer-shop is a centre of temptation on the Lord's-day, to which flow those who seek their own pleasure thereon—the traveller by the Sunday excursion-train—by the steam-boat—the operative, or the labourer who dwells in their vicinity—we may form some idea of what multiplied and fearful agencies of evil are dispersed in every quarter of the kingdom.

The following is a return of the number of persons licensed for the manufacture and sale of in-

toxicating liquors in the year 1849, in the United Kingdom:—

Brewers of strong beer not exceeding 20 barrels	8,335
Do. do. 50 „	8,407
Do. do. 100 „	9,143
Do. do. 1,000 „	15,332
Do. exceeding 1,000 „	1,614
Brewers of table beer	502
Retail brewers	39
Sellers of strong beer only	1,322
Beer retailers, under £20 rental	66,094
Do. above £20 rental	22,326
Ret. of beer, cider, or perry, drunk on premises	34,755
Do. not drunk on premises	3,234
Retailers of cider and perry only	805
Maltsters	8,399
Distillers and rectifiers	348
Dealers in spirits not being retailers	3,448
Retailers of spirits under £10 rental	32,977
Do. „ 20 „	28,148
Do. „ 25 „	4,294
Do. „ 30 „	3,087
Do. „ 40 „	4,419
Do. „ 50 „	2,654
Do. £50 rental and upwards	7,665
Makers of stills	22
Retailers of spirits, tea, and coffee, in Ireland, under £25 rental	83
Retailers of spirits, tea, and coffee, in Ireland, under £30 rental	8
Do. do. under £40 rental	12
Do. do. under £50 rental	7
Do. do. at and above £50 rental	30
Dealers in foreign wine only	1,620

Dealers in foreign wine having a beer licence..	100
Do. having a licence to retail beer or spirits	28,930
Roasters of malt	15
Dealers in roasted malt	26
Passenger vessels, on board which liquors and tobacco are sold	361
Retailers of foreign liquors	40
Do. sweets or made wines	5,652
Total	304,253

According to "The Criminal and Miscellaneous Statistical Returns of the Manchester Police for 1852," the population of the Borough of Manchester was 303,358 by the Census of 1851; there were in the borough for this population in that year 481 public-houses, and 1298 beer-shops, or 1779 places for the sale of intoxicating drinks, or one such place for every 170 of the population; 28 of the public-houses, and 21 of the beer-shops, had music on Sundays. Sacred music is played in them on Sunday evenings; which operates as an inducement to teachers and scholars in Sunday-schools to frequent those places on those evenings; who reconcile their consciences to such a proceeding on the ground that they are listening to psalmody.

The returns referred to above, strikingly illustrate a point which will be mentioned presently—namely, the connexion between the sale of intoxicating

liquors on the Lord's-day and crime. The number of offences reported against keepers of public-houses in the borough of Manchester in the year 1850, on ordinary days, was 5, on Sundays, 52; against beer-house keepers in the same year, on ordinary days 192, on Sundays, 292. The offences reported were such as involved desecration of the Lord's-day by gambling, drinking, &c. &c.

Mr. Porter, Secretary to the Board of Trade, in his interesting paper on the Self-imposed Taxation of the Working Classes, states that there were in England and Wales, in the year 1850, 129,075 persons who had taken out licences for the produce and sale of beer; namely, — 2507 brewers, 88,496 victuallers, and 38,070 licensed to keep beer-houses. In the metropolis alone there are 4210 public-houses and gin-shops, and 720 beer retailers, which go far to neutralize, during the hours of the Lord's-day on which they are permitted to be open, the efforts of the ministers of religion connected with the 627 places of worship of all denominations therein.

In considering the bearing of this subject on the Lord's-day, it must be kept in mind that at least two persons on an average are involved in labour in each case where such trade is carried on, any part

of the day. How vast then must be the number of persons in connection with this particular description of traffic desecrating the Sabbath. We are safe in estimating them at more than 500,000; but how still more fearful the magnitude of the evil will appear, and how ruinous to national religion and morals, when it is remembered that nearly 300,000 of these persons form each a centre to an extensive circle of the population in every locality in the kingdom. Mr. Porter calculates that £50,000,000 are annually expended by the working classes in intoxicating drinks—a sum which competent authorities consider to be lower than that actually expended, as Mr. Porter makes no allowance in his computation for illicit distillation, nor for the increase of the quantity actually sold by adulteration and admixture of cordials. However, taking it at the low estimate of Mr. Porter, we may reckon that one-fifth of this vast sum, or ten millions sterling, is annually spent on the Lord's-day by the working classes in purchasing intoxicating drinks.

Mr. Porter calculates that $2\frac{1}{3}$ gallons of spirits to every adult male are consumed annually in England, $3\frac{1}{2}$ in Ireland, and $11\frac{1}{8}$ in Scotland. In reference to Scotland, it must be kept in mind that comparatively little beer is consumed there. Now

we shall not be far wrong if we conclude that nearly one-fifth of this immense quantity of spirits is consumed on the Lord's-day.

Nothing can be more manifest and undeniable than the connection between the open public-house or beer-shop on the Lord's-day and crime: just in proportion as restrictions are placed on them, crime diminishes. The following returns unquestionably prove this. They are extracted from a paper issued by the British Association for the Promotion of Temperance.

METROPOLITAN POLICE RETURNS FROM THE YEAR 1838 TO 1844.

Year.	Number taken into custody for Drunkenness.	Number taken into custody from 12 on Saturday night to 12 on Sunday night.	Proportions which the cases of drunkenness on the Sabbath bear to the whole number.
1838	21,237	5,765	above 27½ per cent.
1839	21,269	4,896	„ 23 „
1840	16,505	3,439	nearly 21 „
1841	15,006	3,423	„ 23 „
1842	12,338	2,976	above 24 „
1843	10,890	2,973	„ 27¼ „
1844	8,321	2,893	nearly 35 „

This table renders two things perfectly clear:

1st. That *one-fourth* of the persons convicted for

drunkenness in those years to which the return refers, were taken into custody *on Sundays;* and

2nd. That, since the introduction of the Metropolitan Improvement Act, there has been a *decrease of nearly* 50 *per cent.* (or one-half) in the convictions for drunkenness occurring on the Sabbath, and also a decrease of *more than* 60 *per cent.* in the total number of convictions.

The following table is extracted from returns obtained from the superintendent of police at Liverpool, and includes one year before, and two years after, the Improvement Act came into operation, one clause of which enforces the closing of public-houses from twelve o'clock on Saturday night till one o'clock on Sunday. The returns are made out from the 1st of September to the 31st of August, and consequently embrace a portion of two years:—

Years.	Number taken into custody for Drunkenness.	Number taken into custody from 12 o'clock on Saturday night till Monday morning.	Proportions which the cases of drunkenness on the Sabbath bear to the whole number.
1841 and 1842	7,602	2,227	29.209 per cent
1842 „ 1843	7,023	1,501	21.372 „
1843 „ 1844	7,044	1,542	21.890 „

From the preceding figures it will be seen, that from the 1st of September, 1841, to the 31st of August, 1842 (which was the year previous to the regulation in question being enforced), the cases of drunkenness on the Sabbath were *more than* 29 per cent. of the whole number taken into custody for that offence; whilst in the two years which follow, when public-houses were closed *half* the Sunday, *not* 22 per cent. of the whole number of cases occurred on the Sabbath. Certainly this is satisfactory evidence of the beneficial results which would follow the entire prohibition of this traffic on the Lord's-day, and must be a sufficient answer to those who assert that the interests of morality and social order cannot be promoted by legislative enactments.

The following is a comparative return for three years of the whole number of prisoners brought before the Magistrates of Liverpool for all offences, commencing 1st September, 1841, and ending 31st August, 1844:—

Years.	Mondays.	Other Days.	Total.
1841 and 1842	5,820	11,837	17,657
1842 „ 1843	4,822	10,690	15,512
1843 „ 1844	4,694	10,385	15,079

We add the testimony of individuals whose position in society has afforded them an opportunity to observe the working of the measure to which reference has so frequently been made : the first is from the Stipendiary Magistrate at Liverpool. He says :—"I can safely assure you, that no benefit has been conferred on the town of Liverpool, so fraught with advantage of all kinds, at all equal to that which has resulted from the closing of public-houses on Saturday at twelve o'clock, until Sunday at one o'clock. We now have order and sobriety in districts which were formerly, during the night and Sunday morning, scenes of the wildest uproar and drunkenness."

The Mayor of the same town writes :—"It is not in my power to furnish you with any returns similar to those you have received from the Metropolitan Police Commissioners ; but *I can bear ample testimony to the benefit* Liverpool has derived from the clause in our Improvement Act enforcing the closing of public-houses from twelve o'clock on Saturday night until one o'clock on Sunday."

The Chief Constable of Manchester makes the following communication :—"I am very much satisfied in being able to state that the clause to which you refer in the Manchester Improvement Act, pro-

hibiting the opening of public-houses between the hours of twelve o'clock on Saturday night and twelve o'clock on Sunday, has operated most beneficially for the good order of the town on Sundays, and *particularly the Sunday mornings:* streets, which formerly were kept in a disorderly state on the mornings of Sunday, from drunken people being turned out of the public-houses, are now quiet and orderly. The *decrease* also which has taken place in the number of prisoners for drunkenness has *been very considerable.*"

The Mayor of Newcastle-upon-Tyne writes:— "As to the working of the Newcastle Improvement Act, in reference to the closing of public-houses, I beg to inform you that the result of the law has *been most satisfactory;* there being an evident decrease in the number of drunken persons brought before the magistrates, and a *general improvement in the good order and regulation of the town.*"

It should be remembered, however, that the cheering decrease proved to have taken place in the crime of drunkenness, in addition to the promotion of the good order of society generally, is the result of closing these houses during the *first half* of Sunday *only,* when the amount of drinking *is small* compared with that which takes place during the *latter*

part of that day. It is, therefore, reasonable to conclude, that if the regulation had extended to the *whole day*, the diminution would have been *more than double* what it is. Hence the reasons for the extension of the law to the whole day. Can a single argument be adduced in support of keeping public-houses open, during the afternoon and night of Sunday, which will not equally apply to the morning? Assuredly not; and as the inhabitants of the largest city, and three of the most important towns in the empire, have dispensed with these places during the *former part* of the Sabbath, not merely without inconvenience, but with immense advantage, we earnestly call on every friend of social order, of morality, and of religion, to aid in the attainment of a law prohibiting *entirely* the sale of intoxicating liquors on Sunday, throughout the kingdom. This measure once secured, the resulting benefits will, we are persuaded, be so clearly manifest, that every man of sound mind and correct views will be astonished that a professedly Christian people should have so long tolerated among them a system so fraught with crime and injustice, and productive of such an immense amount of evil, as the traffic in intoxicating liquors on the Lord's-day.

The following extract, from a Report of the Edinburgh Commissioners of Police, "appointed to confer with the Magistrates and Justices on the subject of Public-houses, &c.," fully proves also that this violation of the Sabbath invariably, and indeed necessarily, leads to crime and degradation :—

I. Number of Persons admitted into the Police Prison within the last *three* months, charged with *drunkenness*, from Fridays at four o'clock P. M., to Sundays following at four o'clock P. M.—POLICE OFFICE, 1st April, 1840.

1840.	Friday at 4 P. M. to Saturday at 4 P. M.	Saturday at 4 P. M., to Sunday at at 4 P. M.	Totals.
Jan. 3 to Jan. 5	4	13	17
10 12	6	14	20
17 19	7	18	25
24 26	7	17	24
31 to Feb. 2	4	11	15
Feb. 7 9	6	16	22
14 16	7	20	27
21 23	3	10	13
28 to Mar. 1	5	17	22
Mar. 6 8	6	28	34
13 15	13	19	32
20 22	4	22	26
27 29	10	16	26
Totals	82	221	303

II. Number of Persons admitted into the Police Prison within the last *three* months, charged with *various* offences, from Fridays at four o'clock P. M., to Sundays following at four o'clock P. M.—POLICE OFFICE, 1st April, 1840.

Date.	Friday at 4 P.M., to Saturday at 4 P. M.	Saturday at 4 P.M., to Sunday at 4 P. M.	Totals.
Jan. 3 to Jan. 5	11	25	36
10 12	25	29	54
17 19	32	47	79
24 26	19	27	46
31 to Feb. 2	14	20	34
Feb. 7 9	23	46	69
14 16	24	45	69
21 23	13	32	45
28 to Mar. 1	18	32	50
Mar. 6 8	18	43	61
13 15	19	45	64
20 22	24	46	70
27 29	28	29	57
Totals	268	466	734

The following returns relating to Scotland, extracted from "The Scottish Temperance League Register," will be read with painful interest, as bearing on the Lord's-day. It is to be regretted that

there are not similar returns for England and Ireland:—

"*Aberdeen*,—county town of Aberdeenshire: contains a population of 76,945. There are 583 licensed houses for the sale of strong drinks, which is one public-house for every 123 of the entire population. Of bakers' shops there are 50, being one for 1439 of the population. Butchers 110, or one for 654; and booksellers 35, being in the ratio of one to 2055 of the inhabitants.

"*Alloa*,—a town in Clackmannanshire: population 6618. Houses licensed to sell strong drinks 41, bakers 10, butchers 6, booksellers 3. There is one house for the sale of strong drinks for every 161 of the population, one baker's shop to 662, one butcher's shop to 1103, one bookseller's to 2206.

"*Ayr*,—county town of Ayrshire: has a population of 9097, and 93 licensed houses for sale of strong drinks, being one to 98 of the population; 8 bakers, or one to 1137; 8 butchers, a like ratio; and 9 booksellers, being one for 1011. The above has reference only to the 'Old Town.' New Town and Wallace Town have 42 public-houses, 7 bakers, 6 butchers, and one bookseller.

"*Banff*,—county town of Banffshire: population 6042. Licensed houses for the sale of strong drinks 31, bakers 8, butchers 12, booksellers 3. For every 195 of the inhabitants there is one public-house, for

every 755 one baker's shop, for every 503 one butcher's shop, for every 2014 one bookseller's shop.

"*Campbeltown,*—chief town in Argyllshire: has a population of 6829, 75 licensed houses for the sale of strong drinks, 15 bakers' shops, 15 butchers' shops, and 3 booksellers' shops; being one public-house to 91, one baker's shop to 455, one butcher's shop to 455, and one bookseller's shop to 2276 of the inhabitants.

"*Cupar,*—county town of Fifeshire: population 6585. Licensed houses 37, bakers 11, butchers 3, booksellers, 4;—in all 510, or 1 in $11\frac{1}{2}$ of the population. For every 153 persons there is one house for the sale of strong drink, for 517 a baker's shop, for 1895 a butcher's shop, and for 1421 a bookseller's shop.

"*Dornoch,*—county town of Sutherland: has a population of 599, 5 houses for the sale of strong drinks, 2 bakers' shops, 1 butcher's shop, booksellers' shops *none.* There is one house for the sale of drinks to 120, one baker's shop to 299, one butcher's shop to 599.

"*Dumbarton,*—county town of Dumbartonshire: has a population of 5411. Houses licensed for the sale of strong drink 39, bakers' shops 6, butchers' shops 6, booksellers' 5. For every 139 of the population there is one house for the sale of strong drink, for 902 one baker's shop, for 902 one butcher's shop, for 1082 one bookseller's shop.

"*Dumfries,*—county town of Dumfriesshire, with a population of 11,106: has 139 houses licensed for the sale of strong drink, 13 bakers' shops, 10 butchers' shops, booksellers' 6.

"*Dunfermline*,—royal burgh in Fifeshire, with a population of 13,861: has 82 houses for the sale of strong drink, 23 bakers' shops, 9 butchers' shops, and 6 booksellers' shops. There is one house for the sale of strong drinks to 169 of the population, one baker's shop to 603, one butcher's shop to 1540, one bookseller's to 2310.

"*Edinburgh*,—capital of Scotland, and chief city in the county of Edinburgh: population 158,015. The number licensed to sell strong drinks is 963, being at the ratio of one in each 164 of the population; bakers 160, or one in each 988; butchers 110, or one in each 1436; booksellers 92, or one in each 1717.

"*Elgin*,—county town of Elginshire: has a population of 6336, 46 houses for the sale of strong drinks, 12 bakers' shops, 17 butchers' shops, 7 booksellers' shops. There is one house for the sale of strong drink to 138, one baker's shop to 528, one butcher's shop to 372, one bookseller's shop to 905 of the entire population.

"*Falkirk*,—town in Stirlingshire: population 8769. Houses licensed to sell strong drink 79, bakers' shops 26, butchers' shops 12, booksellers' 4. There is one house for the sale of strong drink to 111 of the population, one baker's shop to 337, one butcher's shop to 731, one bookseller's shop to 2192.

"*Galashiels*, — town in Selkirkshire: population 5925. Licensed houses for the sale of strong drinks 32, bakers 11, butchers 9, booksellers 5. One house

for sale of strong drinks to every 185 of the population, one baker's shop to 539, one butcher's shop to 658, one bookseller's to 1185.

"*Glasgow*,—the commercial metropolis of Scotland, situated in the county of Lanark, and having a population of 333,657. The moral condition of Glasgow was recently surveyed by Mr. William Logan, one of the agents of the Scottish Temperance League, and details were given embracing a complete view of the social and educational position of the city. The number of strong-drink dealers of all kinds within the parliamentary boundary, which forms the limits of the late census, is 2048, being one in every 163 of the population; the number of bakers 247, or one in every 1351 of the inhabitants; butchers 210, or one in every 1589; booksellers 95, or one in every 3512.

"*Greenlaw*,—county town of Berwickshire: population 814. Houses licensed to sell strong drinks 6, bakers' shops 2, butchers' 3, booksellers' *none*. To the entire population there is one house for selling strong drink to 136, butchers' shops one to 271, bakers' shops one to 407.

"*Greenock*,—town in Renfrewshire: population 36,715. Licensed houses for the sale of strong drinks 295, bakers' shops 32, butchers' shops 26, booksellers' 13. There is one house for the sale of strong drinks to every 125, one baker's shop to 1147, one butcher's shop to 1412, one bookseller's to 2824 of the entire population.

"*Haddington*,—county town of Haddingtonshire: has a population of 5883. Licensed houses for sale of drink 38, bakers' shops 8, butchers' 6, booksellers' 2. There is one house for the sale of drink to 102, one baker's shop to 485, one butcher's shop to 647, and one bookseller's shop to 1941 of the inhabitants.

"*Hawick*,—town in Roxburghshire: it has a population of 9000: 45 houses licensed to sell strong drinks, 20 bakers, 9 butchers, 3 booksellers. There is one house for the sale of strong drinks to every 200 of the population, one baker's shop to 450, one butcher's shop to 1000, one bookseller's to 300.

"*Inverary*,—royal burgh, and one of the chief towns of Argyllshire: population 1164. Houses for sale of strong drink 12, bakers' shops 2, butchers' 4, booksellers' *none*. For 97 persons there is one house for the sale of strong drinks, for 582 one baker's shop, for 291 one butcher's shop.

"*Inverness*,—county town of Inverness-shire: population 12,715. Licensed houses for the sale of strong drink 124, bakers' shops 22, butchers' shops 38, booksellers' shops 8. There is for every 102 of the entire population one house for the sale of strong drink, for 578 one baker's shop, for 334 one butcher's shop, for 1589 one bookseller's shop.

"*Jedburgh*,—county town of Roxburghshire: population 3614. Houses for sale of strong drink 25, bakers' shops 12, butchers' shops 6, booksellers' 4. There is one house for the sale of strong drinks to 144

of the population, one baker's shop to 301, one butcher's shop to 602, one bookseller's to 903.

"*Kilmarnock*,—a principal town in Ayrshire: population 20,913. There are in it 136 houses licensed to sell strong drinks, 17 bakers, 12 butchers, 10 booksellers. There are, therefore, one licensed house to 154 of the entire population, one baker's shop to 1230, one butcher's shop to 1743, one bookseller's shop to 2091.

"*Kinross*,—county town of Kinross-shire: population 3220. Houses licensed to sell strong drinks 23, bakers 4, butchers 3, booksellers 2. There is one house for the sale of strong drinks to every 140 of the population, one baker to 805, one butcher's shop to 1073, one bookseller to 1610.

"*Kirkcaldy*,—a royal burgh in Fifeshire: the population is 5797; but the district to which the following returns refer, has a population of about 14,600; 113 public-houses, or one in 129 1-5th; 21 bakers, or one in 695¼; 10 butchers, or one in 1460; and 8 booksellers, or one in 1825.

"*Kirkcudbright*,—county town of Kirkcudbrightshire: population 2774. Houses licensed for the sale of strong drinks 15, bakers' shops 3, butchers' shops 6, booksellers' 3. To the whole inhabitants there is one house for the sale of drinks to 185, one baker's shop to 891, one butcher's shop to 462, one bookseller's to 924.

"*Kirkwall*,—county town of Orkney and Shetland: population 3331. Houses licensed for the sale of strong drink 16, bakers 12, butchers 7, booksellers 2. The above shews one house for the sale of strong drink for

every 208 of the inhabitants, one butcher's shop to 476, one baker's shop to 278, one bookseller's shop to 1665.

"*Lerwick*,—town in Shetland: population 2787. Houses licensed for the sale of strong drinks 19, bakers 4, butchers 7, booksellers 2. One house for the sale of strong drinks to 146 of the population, one baker's shop to 697, one butcher's shop to 398, one bookseller's to 1393.

"*Linlithgow*,—county town of Linlithgowshire: has a population of 4189. Licensed houses for the sale of strong drink 42, bakers' shops 13, butchers' shops 6, booksellers' shops 2. To the entire population there is one house for sale of strong drink to every 99, one baker's shop to 322, one butcher's shop to 698, one bookseller's shop to 2094.

"*Oban*,—one of the principal towns of Argyllshire: population 1742. Houses licensed to sell strong drink 15, bakers 4, butchers 12, booksellers 2. To the entire population there is one house for the sale of strong drinks to 116, one baker's shop to 435, one butcher's shop to 145, one bookseller's to 871.

"*Paisley*,—town in Renfrewshire: population 47,951. Licensed houses for sale of strong drinks 216, bakers' shops 36, butchers' shops 64, booksellers' shops 9. To the entire population there is one house for the sale of strong drinks to 222, one baker's shop to 1322, one butcher's shop to 749, one bookseller's shop to 5328.

"*Peebles*,—county town of Peeblesshire: population 1982. Houses licensed to sell strong drink 19, bakers' shops 4, butchers' shops 5, booksellers' 2. There is

one house for the sale of strong drinks to every 104 of the entire population, one baker's shop to 495, one butcher's shop to 396, one bookseller's to 991.

"*Perth*,—county town of Perthshire: population 23,814. Houses licensed for the sale of strong drinks 174, bakers' shops 25, butchers' shops 25, booksellers' 14. To the entire population there is one house for sale of strong drinks to 137, one baker's shop to 953, one butcher's shop to 953, one bookseller's to 1701.

"*Rothesay*,—county town of Buteshire: population 7106. Has 39 houses licensed to sell strong drinks, 12 bakers, 7 butchers, 4 booksellers. Of the population, there is one baker's shop to 592, one butcher's shop to 1015, one bookseller's to 1776.

"*Selkirk*,—county town of Selkirkshire: population 3313. Licensed houses for the sale of strong drink 27, bakers 7, butchers 4, booksellers 2. To every 122 of the population there is one house for the sale of strong drinks, to 473 one baker's shop, to 828 one butcher's shop, to 1656 one bookseller's shop.

"*Stirling*,—county town of Stirlingshire, with a population of 12,357: has 91 houses licensed for the sale of strong drinks, 17 bakers' shops, 11 butchers' shops, 7 booksellers'. There is one house for the sale of strong drinks to 133 of the population.

"*Stranraer*,—town of Wigtownshire: population 5692. Licensed houses for the sale of strong drinks 54, bakers 8, butchers 7, booksellers 4. There is one house for the sale of strong drink to 105 of the population, one baker's shop to 711, one butcher's shop to 813, one bookseller's to 1423.

"*Tain*,—royal burgh in Ross and Cromartyshire: population 2588. Houses licensed to sell strong drinks 20, bakers' shops 4, butchers' shops 2, booksellers' 3. There is one house for the sale of strong drinks to 129, one butcher's shop to 1294, one baker's shop to 647, and one bookseller to 863 of the entire population.

"*Wick*,—chief town of Caithness-shire: population 6722. Has houses licensed to sell strong drink 51, bakers 6, butchers 8, booksellers 2. There is one house for the sale of strong drink to every 132 of the entire population, one baker to 1220, one butcher to 840, one bookseller to 3361.

"*Wigtown*,—county town of Wigtownshire: population 2230. Houses licensed for the sale of strong drink 17, bakers 5, butchers 3, booksellers 3; giving one house for sale of strong drinks to 131 of the population, one baker's shop to 446, one butcher's shop to 743, one bookseller's to 743.

"From the above notices, we cannot fail to remark the strong hold which the drinking system must have on the people of Scotland. In the 40 cities and towns given, we find a population of 885,111, or approaching to one-third of the entire census given of the country. In these 885,111 we find 5,925 persons holding licences for the sale of strong drinks, being at the rate of 1 in every 149

Of bakers .. .. 902, or 1 in every 981

Of butchers .. .. 829, or 1 in every 1067

Of booksellers .. 388, or 1 in every 2281

So that for every baker we have fully $6\frac{1}{2}$ sellers of strong drink;

For every butcher we have fully 7 1-7th do.
And for every bookseller we have fully 15¼ do."

There is no department of the subject of desecration of the Lord's-day concerning the demoralizing and debasing effects of which there is greater unanimity of opinion than the sale of intoxicating drinks on the Lord's-day: every town and village in the kingdom loudly testifies to it. Why then should it not be prohibited, providing for cases of charity and mercy? All that is required to effect this object, so dear to the Christian and the philanthropist, is to cause this feeling to be reflected in our Legislature, by frequent and persevering petitions, supported by private and public appeals to individual members of Parliament, praying for its prohibition. It seems preposterous to build prisons with one hand for the punishment of crime, and with the other to hold forth incentives to its commission by sanctioning the sale of intoxicating drinks on the Lord's-day.

Much more might be said on this important subject; but as the evil complained of is so manifest, it is unnecessary; and as it would be inconsistent with the brevity the author is desirous to study in this paper, it is inexpedient to add more.

DESECRATION OF THE LORD'S-DAY IN THE POST-OFFICE.

ANOTHER extensive desecration of the Lord's-day, which has recently occupied much of the public attention, prevails in the Post-office department. It is one of peculiar importance, inasmuch as it is a national one, in the guilt of which all who do not protest against it are in some measure involved. The number of men employed in the Post-office department has been variously stated. The author has been informed, on authority which can be relied on, that there are about 20,000 persons employed; 15,000 of them holding situations directly from the Postmaster General. Although the amount of labour imposed on these persons on the Lord's-day has been diminished, yet it is still considerable, far beyond what necessity requires, and might be nearly altogether dispensed with. Some of the letter-carriers have to walk sixteen, seventeen, or even eighteen miles every day, the Sunday included. This state of things has produced its natural effects, in that great demoralization exists in the department, with

of course many exceptions. Yet it can scarcely be expected that the man who is required by the condition of his situation to transgress the Fourth Commandment, and who is prevented using those appointed means through which religious and moral influence is mainly received, will be as honest, scrupulous, and conscientious in discharging his duty, and as capable of resisting temptation, as he will be who has these opportunities afforded, and his conscientious convictions respected in the arrangements of his public duties. The following testimony will illustrate this point more powerfully than any arguments that can be used. Colonel Maberly, the Secretary to the Post-office, states, that from 5th January, 1837, to 5th January, 1842, £322,033, contained in letters, were lost in passing through the Post-office. (See Select Report of Committee of the House of Commons on Postage, date 1843, page 188, No. 1174, under head of "Terrific Plunder of Money-orders and Demoralization of the Post-office."

The story of the dying letter-carrier, as narrated by the Rev. J. Pears of Bath, is also a striking proof of the consciousness the men entertain of the injurious effects upon their religion and morals of the privation of the privileges of the Lord's-day, neces-

sitated in many instances by their duties thereon. He says:

"In December I found another man was very ill; I called on him once or twice; I spoke to him of the unsatisfactory nature of inquiry in sickness and religion professed then for the first time. He replied to this effect: 'Do you mean to say that I cannot read my Bible, and learn these things now as well as any one else? Why you kept me at work night and day, Sunday and all, for you are one of the public. I had no time to go to church or chapel; and who is to pay me for my soul?' I will not say anything of the temper or ignorance in which he asked that question. I hope that others will not hastily turn aside from their own share in the matter, to wonder in what spirit he made the remark. I wish those who have employed him and others would answer it. For my own part, I could not. It may be well for many of us seriously to think how many persons may have a right to cry out in our presence in the day of account, 'WHO IS TO PAY ME FOR MY SOUL?' A defence which will not serve them may yet be a ruinous testimony against us. Soon after, the person here spoken of was somewhat suddenly removed by death. He is gone into the presence of God with his plea, 'Who is to pay for me for my soul?' It will be well for those who employ the office on the Lord's-day to be prepared with their answer. The crowd comes to the office in the same selfish hurry;—no one thinks of those who are gone to enter upon an eternity—and of what? How infinitely worthless are all the letters that

were ever put into an office, in comparison with one immortal soul!" (See Tract of the Lord's-day Observance Society, entitled, "The Post-office considered in its Bearings on the Sabbath," pp. 2, 3.)

The following extract from a letter addressed by a Clerk in the Post-office of a provincial town to Mr. Melmoth Walters, of Bath, is a touching proof of the conviction entertained by the servants of the Post-office, that the desecration of the Lord's-day necessitated by their duties is the great source to which is mainly to be attributed those cases of crime which occur amongst them:—

"Several of our number are young men from a great distance, never away from the influence of home and friends before; the night-work is vitiating to the constitution of many; the few occasions when we have the bare hour of Divine Service free from labour, some are fatigued and hungry, some are anything but clean and fit to appear as others; many positively never have an opportunity from one year's end to another. If, as the Judges of this land often labour to prove, Sabbath-breaking, or rather neglect of Sabbath privileges, and lack of spiritual instruction, is the most fruitful source of crime and dishonesty, is it to be wondered at that so many have 'fallen' in the Post-office? In many cases, the first spiritual care they have received for years, is given them on their first Sabbath's rest in the felon's cell. In the Customs' Service, where the nature of the duties does not call for it as necessary, they have their Sun

days, and a month's leave of absence every year. The servants of *everybody*, we do not expect them to care for our bodies, but (excepting a few friends) we can truly say, No man hath cared for our souls."

How painful the reflection, that this great department of a Christian nation should be conducted in violation of a great acknowledged principle of Divine and human law, and should be made instrumental in diffusing throughout the length and breadth of the land much of that pernicious literature to which we have already alluded. So that, like other desecrations of the Lord's-day, not only does it incur this guilt, but it is the means of largely tempting to other desecrations of it. It must be viewed not only in itself, but in its bearing on other departments: thus it gives rise to much labour on the Lord's-day, in the transmission of the mails, by holding forth temptations to Companies to run passenger-trains on Sunday. And who can tell the amount of indirect Sunday labour caused by the Post-office, and what powerful inducements to such labour and to desecration generally would be removed, were that department altogether to pause on the Lord's-day; and by so doing suffer the community, whose movements are so dependent upon it, to pause likewise. The example of London, in which no letters are received or delivered on the

Lord's-day, to the great satisfaction, not to say delight, of its numerous inhabitants, is a standing and unanswerable proof that the nation generally only waits for the Government to take the initiative in extending to all parts of the kingdom a similar arrangement. However, efforts must be unceasingly made to indicate that this feeling is the prevailing one of those who use the Post-office, by the adoption of petitions to Parliament praying for the entire cessation of Postal labour on the Lord's-day, and by numerous refusals to receive letters or newspapers on that day.

RAILWAYS.

DESECRATION OF THE LORD'S-DAY IN FORMING LINES OF RAILWAY.

THE Railway system has, since its origin, been, with little exception, a fearful instrument in desecrating the Lord's-day. Many of the existing lines were formed on Sundays much the same as on other days. The injury done in this way to the labouring classes of the community, par-

ticularly to those employed in making the lines, was great and permanent. Some idea may be formed of the extent to which the labouring population was affected by such conduct on the part of contractors, when it is known that in the year 1849, 103,816 persons were employed on unfinished lines of railway. It is not asserted that all these persons were employed on the Lord's-day, but the number is mentioned in order to shew the importance to society generally of influencing so large a body of men beneficially, and teaching them a respect for religion and morals.

The following extract from a paper read before the Statistical Society of Manchester, by Mr. Roberton, President of the Society, in the year 1846, will illustrate the disregard evinced for the spiritual and moral condition of these men, in some instances, and its degrading effects. Speaking of the men employed in the Summit Tunnel on the Sheffield and Manchester Railway, he says,—

"I was informed that the labourers (averaging 900 or 1000, besides women and children) were indeed in a demoralized state: 'and no wonder,' added my informant, for the work goes on by night as well as by day, and on Sundays the same as on other days; and such has been the case from the commencement.' A Moravian Missionary who visited them, writes: 'Working on Sunday is constantly practised;' and he further explains, not

merely necessary work, such as pumping water from the shafts, but the ordinary operations of blasting, digging, &c.

"The forlorn condition, in a religious sense, of the hurt and the sick—of that portion of them who have not been carried to the Manchester Infirmary—cannot be imagined by those who are in the habit of regarding England as a Christian country, and that, however much people in health may neglect religion, the sick and the afflicted must, at all events, be within reach of its influence and consolations. Nothing, indeed, can be further from the literal truth than such a fancy. There have been instances of destitution, in this particular, such, it is probable, as would scarcely occur in one of our most remote colonies. As an example, take the case of a fine powerful workman, who had the spine fractured in such a manner as to preclude all hope of recovery. Although this man pleaded again and again to have the Scriptures read to him, with religious counsel, the request was in vain; for, after remaining many days in a sinking condition, he was suffered to expire without having received the least attention of the nature he so earnestly craved."

Mr. Roberton remarks, that the Missionary's Journal, and the aspect and manners of the people, furnished evidence of a state of neglect and destitution, in reference to all that concerns religion, utterly disgraceful to the directors of the railway and the contractors of the work, and to the public also, who for so many years heedlessly and criminally winked at it.

Mr Roberton computes the number of fatal accidents at the tunnel, since the commencement of the works, to have been 32; 140 severely wounded, and 400 cases of minor accident; and states that many of these accidents occurred on the Lord's-day, owing to the greater prevalence of intoxication on that than on any other day.

The Chester and Holyhead Railway, under the direction of S. M. Peto, Esq., M.P., was made without infringing on the sanctity of the Lord's-day; and Scripture readers were employed for the religious instruction of the men, who in consequence presented, in moral conduct, a striking and most favourable contrast to men employed on lines on which work was done on the Lord's-day.

Desecration of the Lord's-day on Lines of Railway open for Traffic.

The number of miles of railway open for traffic in the United Kingdom, at the end of the year 1851, was 6978, on which were employed upwards of 60,000 men. In the year ending June, 1849, 60,398,159 passengers were conveyed by rail. Some idea will be formed of the extent to which the Lord's-day is desecrated on these lines from

the following statement of the number of occasions on which ordinary trains acted as disturbing causes on the Lord's-day in the United Kingdom, in the month of December 1851, on each line of railway. In this enumeration are included the occasions of trains departing from or arriving at termini, and touching at places on the several lines. This table, be it observed, does not include the luggage or the excursion trains, which add considerably to the labour of the men employed on those lines on which such trains are run.

Analysis of Railway Trains, derived from the Tables for December, 1851, including occasions of ordinary Trains leaving or arriving at termini, and touching at places on the several lines on the Lord's-day :—

Great Western	590
London and South Western	861
London, Brighton, and South Coast	554
South Eastern	559
London and Blackwall	96
North Kent	310
Great Northern	305
Eastern Counties, East Anglian, and Eastern Union	778

London and North Western	1454
St. Helens' and Runcorn Gap	48
South Staffordshire	150
North Staffordshire	311
Birmingham & Shrewsbury, and Shrewsbury & Chester	117
Birmingham, Wolverhampton, & Stour Valley	54
Birkenhead, Lancashire, and Cheshire Junction	97
Chester & Holyhead and Mold Junction	109
Bristol and Birmingham	163
Leicester and Ashby to Burton	48
Leicester, Syston, Stamford, and Peterboro'	76
Nottingham and Mansfield	40
Derby, Nottingham, Newark, and Lincoln	93
Erewash Valley Branch	4
Birmingham, Tamworth, and Derby	52
Richmond, York, and Darlington	35
Leeds and Colne	160
Buxton, Manchester, Matlock, and Midland Junction	20
Ambergate and Eastern Junction	4

Leeds to Rugby	261
Sheffield and Rotherham	6
York, Newcastle, and Berwick	300
Durham and Sunderland	none
Hartlepool and Sunderland	none
Newcastle and Shields	7
Springwell and Jarrow	4
Boroughbridge Branch	6
Darlington to Hartlepool	48
North Shields and Tynemouth Branch	23
North British	64
York and Harrogate	none
Barnsley, Sheffield, and Doncaster	none
Kendal and Windermere	12
Kendal and Carlisle	3
Cockermouth and Workington	4
Whitehaven Junction	4
Furness Railway and Barrow Branch	104
Newcastle and Carlisle	88
Maryport and Carlisle	44
Stockton and Darlington—Wear Valley and Redcar	35
Stockton and Hartlepool and Clarence	none
Shrewsbury and Stafford	48
Leeds Northern	58

York to Castleford	49
Leeds and Selby—York and North Midland	36
Hull, Selby, Leeds, and York	57
Scarborough, Bridlington, and Hull Branch	22
York, Scarboro', Pickering, and Whitby —Great North Midland	56
Tadcaster, Wetherby, and Harrogate	none
Retford and Lincoln	20
Lincoln and Hull	69
Great Grimsby, New Holland, and Hull	84
Barton to New Holland and Hull	36
Manchester and Sheffield to Great Grimsby and Hull	250
Huddersfield to Sheffield	60
Ashton and Staley Bridge Branch	64
Preston and Wyre	44
Wakefield, Pontefract, and Goole	64
Huddersfield and Holmfirth	28
Manchester, Oldham, Huddersfield, and Leeds	339
Wakefield and Barnsley,	32
Manchester, Bolton, and Preston	122
Southport, Liverpool, and Bolton	137

Southport and Waterloo District	130
Selby and Market Weighton	none
Blackburn and Clitheroe District	106
York and Market Weighton	none
Ashton and Staley Bridge Branch	8
Oldham Branch	9
Manchester and Bowden	72
Manchester to Northwich	16
Burnley and Todmorden	30
Liverpool, Preston, Manchester, Leeds, Bradford, (East Lancashire)	344
Liverpool, Ormskirk, Preston, and Blackburn (East Lancashire)	50
Glo'ster, Chepstow, Swansea (South Wales)	104
Newport to Blaina (Western Valley)	44
Taff Vale and Aberdare	64
Swansea, Neath, Aberdare, and Merthyr	36
Glasgow, Paisley, and Ayr, to London and the South	none
Glasgow, Paisley, and Ayr	none
London and Carlisle to Edinburgh and Glasgow	71
Glasgow and Bathgate Junction	none
Ayr, Greenock, Glasgow, and Edinburgh —Caledonian local trains	4

Glasgow and Hamilton	none
Glasgow, Paisley, and Greenock—Caledonian	none
Glasgow and Barrhead—Caledonian	none
Ardrossan Railway	none
Glasgow and Paisley Joint Railway	none
Paisley and Renfrew	none
Dunfermline and Alloa	none
Tillicoultry Branch	none
Edinburgh and Glasgow	none
Monkland Branch	none
Edinburgh and Bathgate	none
Campsie Branch	none
Dalkeith and Hawick Branch	84
Edinburgh and Portobello	4
Perth and Glasgow (Scottish Central)	none
Alloa Branch (Scottish Central)	none
Edinburgh, Cupar, Dundee, and Perth	96
Aberdeen and Forfar	36
Edinburgh, Leith, and Granton Section	none
Edinburgh to Musselburgh	none
Perth and Forfar	8
Dundee and Newtyle	none

Glasgow, Dumbarton, and Loch Lomond	none
Dundee and Arbroath	9
Dundee and Broughty	6
Dundee, Perth, and Aberdeen Junction	28
Dublin and Belfast Junction	8
Dundalk and Enniskillen	5
Dublin, Malahide, Drogheda, and Navan	74
Dublin and Howth (Dublin and Drogheda)	48
Dublin, Kildare, Carlow, Limerick, and Cork (Great Southern and Western)	120
Waterford and Kilkenny	28
Dublin, Maynooth, and Galway	81
Cork and Bandon	20
Waterford and Limerick	32
Londonderry and Enniskillen	24
Belfast and Newtownards	26
Belfast and Holywood	14
Dublin and Kingstown	70

From the above it appears that there were, in the month of December, 1851, on lines of Railway in England, upwards of 10,000 ordinary occasions on which passengers were taken up and set down on the Lord's-day; 350 in Scotland; and 550 in Ireland.

It will also be perceived that there are in England some lines on which no Sunday trains are run; many in Scotland; and that, in Ireland, trains run on every line on the Lord's-day.

TRAINS (exclusive of Excursion and Luggage trains) which left and arrived at the different stations in London, on Sundays, in the month of December, 1851 :—

	Trains.	Departures.	Arrivals.
Great Western	12	6	6
Waterloo Bridge	39	21	18
London Bridge	164	81	83
King's Cross (Great Northern)	7	3	4
Shoreditch	31	14	17
Euston Square.....	14	7	7
Fenchurch Street.....	96	48	48
	363		

Again, the reader is reminded that, in order to have an adequate notion of the evil effects of these trains, we must connect with them in our minds the vast variety and extent of labour to which each departure, arrival, or stoppage gives rise, not only to those persons employed on the railways, but to

drivers, conductors, servants in hotels and inns, and many others.

The Clergy at Swindon, and generally along that part of the Great Western line of railway, prepared the following Memorial, in the year 1847, for presentation to the Directors. It will enable the reader to form some idea of the amount of Sunday's toil imposed on the men working the lines :—

"*To the Directors of the Great Western Railway.*— We, the undersigned Clergymen, residing in the neighbourhood of the Great Western Railway, earnestly request your attention to the peculiar circumstances in which a vast number of persons employed by you are placed, with regard to their attendance at Divine worship on the Lord's-day. It appears from inquiries which have been made, that at each station, and along the line of railway, a very considerable number of men are so constantly engaged during the Sunday in their secular duties connected with the railway, that they are entirely precluded from attending Divine service; and as an instance of the correctness of this statement, we find that at Swindon and its immediate vicinity, eleven switchmen are at liberty only two Sundays in three months; nine police constables have only one Sunday in seven to themselves; nineteen porters have only one Sunday in four to themselves; fourteen policemen, on beat between Swindon and Wantage Road, *never have a Sunday at liberty*. The aggregate number of long and short trains on the Sunday is

eighteen, exclusive of goods trains, six of which we believe are not under the control of the Company.—Your Memorialists, deeply impressed with the solemn duty of observing the Lord's-day, "to keep it holy," and of affording to others the advantages which result from obedience to the Divine precept as respects the Christian Sabbath, lament its desecration in any manner. If, however, the running of any trains on Sunday be obligatory on the Company, your Memorialists would, with great respect, but with the earnestness becoming their sacred office, request that the number may not exceed that which is so required; and would express a hope that the time of transmitting those trains may be so arranged as not to prevent the attendance of any person on the public worship of Almighty God.—As it is obvious that the persons in your service are exposed to more than the ordinary risk of life, your Memorialists would ask, Is it not an unchristian practice to deprive them of one of the most effectual means for preparing for death and judgment? —Your Memorialists further deprecate the evil complained of, not only as prejudicial to the servants of the Company, but inasmuch as the demoralizing influence of bad example is too apparent in the parishes adjacent to the line of railway."

The Sunday excursion-trains are a new and alarming feature of the railway system as regards its demoralizing influence. By means of these trains, a kind of equalization of the immorality of the community is being effected, our country towns

and villages being by their means inoculated with the vice and crime of the worst parts of our metropolitan and provincial population.

Temptation to Sunday trading—to the sale of intoxicating liquors—to licentiousness on the Lord's-day, are held forth by the introduction of large bodies of persons unrestrained by local influences into the neighbourhoods whither these trains carry them. The place of worship and the Sunday-school are deserted, in order that the shop may be attended to; and curiosity, or worse feelings, are indulged. Thus, in order to subserve the interested views of the proprietors of railways, public morality is sacrificed. If railway desecration be not resolutely resisted, there is reason to apprehend that no agency of evil, hitherto at work amongst us, will prove more successful in destroying a regard for the sanctity of the Lord's-day, and at the same time in giving strength and permanency to other and kindred modes of Sabbath-breaking.

The character of railway desecration is daringly aggressive: not satisfied with evading or disobeying the law, it has actually on two remarkable occasions sought for legislative enactments to render the running of Sunday trains compulsory on directors; and in one instance has been successful, namely, when a

Bill was passing through Parliament to amalgamate the Bristol & Gloucester and Birmingham & Gloucester Railway Company with the Midland Railway Company, in the year 1846, a clause was on that occasion introduced and embodied in the Bill, requiring the Directors to run at least one train each way on Sundays. Before the amalgamation, no trains were run on the Lord's-day between Bristol, Gloucester, and Birmingham. The other case referred to, was the introduction of a Bill by Mr. Locke, which proposed to make it compulsory on directors to carry passengers on Sundays by the mail trains. Happily, owing to the exertions of the Lord's-day Observance Society, and other friends of the observance of the Lord's-day, this Bill, which in its object was so contrary to the first principles of liberty of conscience, being opposed by the Government, was thrown out.

Every one who is interested in the religious welfare of his country, on reflecting on the fearful disregard of the Lord's-day evinced, with few exceptions, in the conduct of the railway system, as proved by the facts stated above,—a disregard affecting the moral condition of the whole kingdom,—must feel that it is an imperative duty to endeavour to put some check upon the progress of the evil.

The friends of the observance of the Lord's-day in Scotland have exerted themselves nobly, and with considerable success, in opposing the running of trains on the Lord's-day in that country. It will be seen, from the tables given above, that on many lines of railway in Scotland no trains are run on the Lord's-day. In those instances in which they have been unsuccessful in putting a stop to the running of Sunday trains, the failure has been mainly owing to a majority of English shareholders.

SALE OF TOBACCO AND SNUFF ON THE LORD'S-DAY.

This is a part of the subject on which we shall not say much. The extent of the evil will be stated in few words; but it is not therefore an evil of small magnitude: on the contrary, we know that shops for the sale of tobacco on the Lord's-day are, for the most part, places whither the dissipated and idle resort, and in which immoral and secular publications, of the description before referred to, are generally sold. In the year 1848, 209,537 persons took out licences for the sale of tobacco; or, in other words, nearly 209,537 of these places are open on Sunday, employing some 300,000 persons, or more;

and each place so open being also a centre of temptation, to which the idle and dissipated resort. In the metropolis alone there are nearly 1000 of these shops, which are for the most part open on Sunday, in which low publications are sold. The following extract is from evidence taken before the Committee of the House of Commons appointed to inquire into Sunday trading in the Metropolis, 1850, page 85. Mr. James Beaumont, a tobacconist, says:

"I think there is a greater trade in cigars on the Sunday than on other days;" and being asked, "Are not a number of young men, who are released from business on the Saturday, very apt to buy cigars on Sunday?" he replied, "Yes; and the very young men I should be glad to see deprived of the opportunity of getting them." He further says, "I have had children as high as this table brought to me by their mothers for cigars, and their mothers have given them cigars."

It certainly is difficult to understand why this branch of traffic should be permitted on the Lord's-day, as no conceivable ground of necessity and charity can be pleaded in its behalf: it, on the contrary, presents an aspect of unmixed evil, and is highly prejudicial to the morals of the population, particularly to the youth of the operative class, to apprentices, shopmen, &c.

DESECRATION OF THE LORD'S-DAY ON CANALS AND NAVIGABLE RIVERS.

This is a description of desecration of the Lord's-day which has been long in existence, and which unhappily supplies ample illustration of the demoralizing and degrading effects, on a numerous class, of systematic exclusion from the opportunities and privileges of the Lord's-day. The remarks of the late Baron Gurney, when passing sentence of death on two of these men for an atrocious crime, at assizes held in Stafford, some years ago, are well known, namely, — that there was no body of men so destitute of all moral culture as boatmen: they knew no Sabbath, and were possessed of no means of religious instruction. That the men themselves are sensitively alive to their degradation, and its principal source, has been again and again testified to, by those most conversant with them. On one occasion a dying boatman observed to his master, when endeavouring to give him religious instruction and consolation, "You forced me to break one of God's commands; and when I broke one, I thought there was little use in trying to keep the others." The remark is said to have produced such an effect on the employer, that he withdrew from

this line of business. There are upwards of 4000 miles of inland navigation in the kingdom, on which are employed nearly 100,000 men, the great majority of whom are deprived of the blessings of the Lord's-day: they are consequently, with their wives and children, generally speaking, in a state of deplorable ignorance of the Gospel and of the power of religion. Great exertions have been made in their behalf by a few benevolent individuals, amongst whom stands foremost, as the oldest and most active friend of this neglected class, the Rev. John Davies, incumbent of St. Clement's, Worcester; the success of whose efforts only causes to appear in bolder relief the guilt of past neglect, and the duty of more general attention to their condition. Chiefly owing to the exertions of Mr. Davies, floating chapels have been erected for the instruction of boatmen at Worcester and Gloucester, at which they attend as opportunity permits; and a striking moral improvement has in many instances followed; shewing most clearly the cause of their degradation, and its remedy, namely, the restoration of Sabbath privileges.

STEAM BOATS.

THE desecration of the Lord's-day by steam boats is very great, particularly in London.

The following is a list of the steam boats plying on the Thames:—

Up the river—Hampton Court.—The Locomotive.

For Richmond.—Era, Echo, Eclipse, Queen.

Kew — Upper Pier, above Chelsea. — Waverley, Childe Harold, Lallah Rookh, Citizen I, Citizen K, Citizen L.

From London Bridge to Chelsea.—Citizen A, Citizen B, Citizen C, Citizen D, Citizen E, Citizen F, Citizen G, Citizen H, Citizen M, Citizen N, Daylight, Twilight, Moonlight, Starlight, Bride, Bridegroom, Bridesmaid, Matrimony, Wedding Ring, Bachelor.

London Bridge to Westminster.—London Pride, Sunflower, Dahlia, Moss Rose, Forget-me-not, Blue Bell, Pink.

London Bridge to Adelphi.—Ant, Bee, Sunbeam, Emmet.

Hungerford to Woolwich A A *Pier down the river, calling at London Bridge.*—Ariel, Nymph, Naiad,

Fairy, Sylph, Witch, Syren, Flora, Niobe, Sybil, Dryad, Waterman 1, Waterman 2, Waterman 3, Waterman 4, Waterman 5, Waterman 6, Waterman 7, Waterman 8, Waterman 10, Waterman 11, Waterman 12.

From Adelphi Pier to Southend and Sheerness.—Sons of the Thames, Queen of the Thames, Queen.

For Gravesend direct from London Bridge Wharf.—Ruby, Emerald, Sapphire, Gem, Diamond, Topaz.

From Blackwall Pier.—Jupiter, Star, Satellite, Meteor, Vesper.

From North Woolwich across the river to Woolwich Pier.—Kent, Essex.

These vessels, 80 in number, employ about 500 men to manage the boats and the machinery: their daily work is continued through seven days successively, without a Sabbath rest: their moral and physical condition may therefore be easily imagined. Mr. Swan, superintendent of machinery to the Eastern and Continental Steam Packet Company, so vividly describes the condition of the men employed in the steam vessels belonging to that Company, which ply between Folkestone and Boulogne, consequent on their being deprived of the privileges of the Sabbath, in a memorial which he addressed to

the Chairman of the Company, that a few extracts from it will not be inappropriate here, as they may be considered descriptive of the class generally when similarly situated.

"I beg to express my deep conviction, that a greater amount of active service could be performed, if the ships' crews could be insured their Sabbath-day's rest, than ever will be realized by the best possible arrangement without it; and this increased amount of service would be performed at least as efficiently as, and certainly more heartily than, at present. This is just equivalent to saying, that eight boats could accomplish as much work in six days as a greater number could in seven; and that is what I mean to affirm. By not systematically depriving men of the rest which the human constitution as peremptorily requires as the law of God demands, you would be so much better served, that it would be equivalent to getting another boat upon the station. By exacting seven days' work, you get less than six days' labour. This is a truth that has been widely verified, and the general correctness of the principle has met with almost universal acceptation; the recent appreciation of it has led, I am informed, to the abolishing of Sunday working in the public works of France. Now it is just the same with a machine as a steam-packet, and with machinery in general, as it is with the men who work it: when officials get fagged, jaded, and dispirited, whether these officials be stokers, sailors, servants, engineers, or officers, the wheels turn heavily, whether by land or water. It

is matter of notoriety that those crafts which are pursued through seven days in the week, are followed by an almost proverbially indolent set of men, and after a somewhat sluggish, spiritless, and perfunctory fashion.

"You must not suppose that a day's work of a man is a fixed and constant quantity. Under certain circumstances a man will put forth three times his average amount of exertion, without feeling much fatigue; and while I do not intend to propound a recipe to enable any one to extract the maximum quantity of work from his servants, I will tell you plainly how to get the least possible, and that done with the greatest grudge: just keep them at it Saturday and Sunday from March to October, and Sunday and Saturday from October to March; and if you do not succeed, very completely, in damping the spirits, marring the efficiency, and destroying the energy of the best men in the service, and rendering thoroughly useless all the worst, you will at least have the satisfaction of having done what you could.

"Mainly to the effect of Sunday sailing do I attribute the circumstance that I have had occasion to part, in one way or other, in the last few months, with not fewer than eighteen stokers and coal-trimmers, some of them first-rate hands, being equal, in point of number, to the entire complement. It is this that gives force to every other temptation, because it removes the most efficient corrective, if not the absolute antidote. Once placed beyond the conservative and ameliorating influence of the Sabbath, nothing else but deterioration, more or less gradual, can be expected, and for the most part nothing

else takes place: and when the men get addicted by degrees to tippling, drunkenness, and smuggling—when they turn indolent, careless, negligent, and insubordinate—you may not suppose that such a process can take place without both risk and loss to the service; nor can any thing short of a very unequivocal necessity be deemed a sufficient reason for maintaining a practice that naturally issues in such a result.

"Now it appears to me, that to one description of evil incidental to Sunday working, or Sunday sailing, that of apparent listlessness and heartlessness for work, or inaptitude for enduring great fatigue, arising from the lassitude and physical exhaustion produced by unintermittent work, the rest of the Sabbath affords a substantial and material antidote; while to the other fruitful sources of evil above-named, a moral remedy, of still greater efficacy, is to be found in a properly spent Sabbath. I do not speak at random, when I talk of the blundering results of Sunday working, or the equally blundering fashion and tortoise-like speed at which the Sunday workers and Sunday pleasure-takers contrive to sidle through their work on a Monday morning. Put it in my power to apply such a preventive, and such a cure; give me the Sabbath-day, not only for myself and the factory hands, but also for the engine crews, and in due time, with the help of the various engineers, I will give you a very different set of stokers, and that, perhaps, without changing three hands out of the twenty. I do not know another remedy, and I despair of finding one out. Chance, or clever management, may do a good deal;

but if ever I, or any one else, succeed in forming a corps of trustworthy, efficient, Sabbath-breaking stokers, it will be, to say the least, something new. The very qualities that seem to neutralize the baneful effects of such a system, subject the men themselves to have their feelings wounded and mortified; and could you but apprehend the extent to which this is the case, did your acquaintance with the subject enable you to sympathize with the keen sense of injustice, the moral degradation, and the bitter hardship entailed on not a few, by the virtual abrogation of that blessed boon to a labour-cursed world—the rest of the holy Sabbath—you would pause before you admitted either the policy or the cogency of the necessity that prompts to it.

"The truth is, I have not arrived hastily at the conclusion, that there is scarcely a man in the Company's employ, whose services are much worth retaining, who does not heartily detest the Sunday sailing and Sunday working; and it consists with my knowledge that several of those who, in your opinion, and in the estimate of the public, do the greatest credit to the service, and could least be spared, are just the individuals who are most sickened at the slavery of it.

"I should mention, however, that of the engineers, some would willingly work a whole night in the week to avoid Sunday sailing; some would venture double and quadruple trips; and another, or others, have expressed to me, in the strongest terms (as I have attempted to do), the mischievous effects upon the firemen of the unintermittent work, in rendering them heartless, sluggish, and

careless ; and their own sense of its deteriorating influence over all subjected to it.

" According to my estimate, then, the expediency view of the balance-sheet runs thus :—Resting on the Sabbath-day—Creditor—first, a greater amount of effective service accomplished with a not greater number of steamers : because there would be, secondly, better men, better conduct, better discipline, less smuggling, less tippling, less shifting of hands, greater satisfaction with the service, greater spirit, zeal, and interest in it, greater bodily vigour and capability of enduring fatigue, less waste of fuel, less risk of burning or blowing up the boilers, or of setting the ship on fire, less anxiety and uneasiness and vague apprehension of disaster, less likelihood of shedding innocent blood, or, briefly and summarily, to put the truth for once in its proper light, as the truth ought to be spoken (impugn it whoso list), there would be more of the blessing that maketh rich, and there would be less of the curse of the Almighty.

" I do not believe that the plea of necessity is ever urged, or ever thought of, by three in a hundred of those that travel on Sunday, or could be consistently maintained by one in ten thousand. We are not constituted judges of the validity of the moral necessity that directs the passengers; grant, for argument sake, that there does at times exist something akin to absolute necessity on their part, that does not necessarily imply an obligation on our part to carry them over, any more than the circumstance of a man being in imminent necessity of a pair of shoes on Sunday, would imply that all the shoe-

makers in Folkestone were to keep their shops open on that day. May there not exist, I would ask, a counter-necessity on our part, that preponderates a thousandfold, forbidding us to leave port?—even the necessity of caring for hundreds of never-dying souls. Is the necessity to be all on the side of the passengers, and to have no respect to those who carry them over—no regard to the word that says, 'In seed time and in harvest thou shalt rest?' And truly it is a one-sided and equivocal necessity indeed, that binds us over to sin against God and man, in order to keep the passage open, and yet necessitates us only to carry over those that can afford to pay !!!

"There is, however, one argument for the Sunday trips which, I feel, demands more serious consideration than I have yet bestowed upon it. Perhaps it is the only argument that admits of such: it is this—'The passage between Folkestone and Boulogne lies right in the world's highway; Folkestone is, in a certain limited sense, the key of the East. It may one day stand in the same relation to Europe that it now does to China. To shut up such a thoroughfare is something like an outrage against the civilized world.'

"Now there are various considerations which to my mind appear to compose a conclusive reply to the above; but there is one in particular which is better than all the rest, for in some sense it includes them all: I mean, the supreme authority and express command of the word of God, by whose adjudicature alone we must stand or fall. That is the true necessity—paramount, unalterable, supreme—which neither appeals to petty expediency, nor

defers to popular clamour; a necessity that proclaims its own authority, and admits of no compromise. Forgetfulness of it cannot plant us beyond its domain, nor disregard raise us above its control. The Fourth Commandment is as much the word of the living God to-day as it was when Mount Sinai shivered beneath the trumpet peal; and the same satisfactory reason, the same authoritative sanction, that detained three million Jewish wanderers, for near six whole years of Sabbath days, among the parched coasts of Petræa, still holds as good as ever to this present hour, for resting from our works on the Sabbath day; and it is at once reason and authority, and necessity so high, that the mind of man can neither own a higher nor comprehend a greater. And lest men should count it a hard saying, or an irksome burden, 'Thou shalt do no work,' it is not only said, 'God rested from his works,' but also, 'God blessed the Sabbath day;' and that such is the case, God's providence indicates as emphatically as his word declares; that providence that comprehends alike the fall of an empire and the flight of a sparrow, the transactions of an hour and the cycles of the stellar system, has not left it doubtful whether or no the observance of the Sabbath be accompanied by a blessing, and the breach of it by a curse. If Providence ever spoke in language that could not be misinterpreted, or uttered a voice that none might disregard, it was when it issued its commentary upon the Fourth Commandment."

Mr. Swan's memorial had the effect of leading to

a suspension of the sailing of the steam-packets of the South Eastern and Continental Steam Packet Company on the Lord's-day, and with the happiest results as regards the moral, social, and physical improvement of the men employed; as will appear from the following communication addressed to the Author by Mr. Swan, some months after the suspension of labour on the Lord's-day had taken place :—

"I am glad to say that nothing has occurred to belie my anticipations in the slightest as to the results of the Sabbath resting.

"I have reason to believe that among all the classes of the population in Folkestone (a town of 5000 inhabitants) the mechanics and stokers are the most regular in attendance upon public worship. I have indeed succeeded in the main, in getting a set of most efficient, trustworthy men, without having occasion to discharge more than one or two; and even then for only revenue offences, which, morally speaking, are mere trifles. The stokers are now almost looked up to by the rest of the inhabitants, instead of being regarded as the scum of society, as in some other parts. Their names are even not unfrequently dignified with the honorary title. *Mr.* ——, for instance, has taken a new house in an elevated part of the town, near to where *Mr.* —— resides; while *Mr.* ——, the stoker, who nearly sunk the Prince Ernest, has just procured a situation at Dover

as receiver of carrier pigeons' expresses at £130 per annum.

"The men in some of the packets are now performing the double service without relief, to which I alluded in my memorandum, and altogether there is a remarkable appearance of comfort and satisfaction and prosperity among all hands.

"Last season there were about six times as many hands discharged for bad conduct as have been during the same number of months this season.

"I have not for months been cognizant of a single case of intoxication, nor have I chanced by any accident to overhear profane or improper language during many months.

"It is, in the providence of God, to Mr. MacGregor's matchless address and firmness that we are indebted for this discontinuance of the Sunday sailing. It is one of the noblest instances of wise management I have ever known; he has carried the matter in a wonderful manner, and merits, as he has met with, the deepest gratitude from all concerned."

It is painful to be compelled to add, that the Company, influenced, it is to be supposed, by the demand on the part of the public, and also, possibly, by the fear of exciting opposition, have again caused their packets to sail on the Lord's-day.

The number of persons who seek their own plea-

sure, on the Lord's-day in the steam boats that ply on the Thames in the summer months is something enormous: the Author has not been able to obtain such information as would enable him to form anything like a correct average. It was stated in one of the Quarterly Papers of the Lord's-day Observance Society, that on Sunday the 12th July, 1849, 324,000 persons embarked and landed from the steam boats plying between London Bridge and Chelsea. It must be remembered that these steam boats are all floating public-houses, in which intoxicating liquors are sold on the Lord's-day.

The condition of Scotland presents a pleasing contrast to that of England, in that few or no pleasure steam boats sail there on the Lord's-day.

EMPLOYMENT OF OMNIBUS SERVANTS AND CAB DRIVERS ON THE LORD'S-DAY.

The condition of Omnibus Servants is one fearful to contemplate. Living in the very midst of the light of the Gospel, and coming in daily contact with the most civilized aud benevolent community in the world, they receive not at our hands the same amount of consideration as the heathen, from whose

ignorance they are little removed, and are treated as though they had no souls; indeed, worse than a humane man would treat his beast.

The number of these men was, in October, 1851:—

Drivers	1907
Conductors	2137
Watermen	350
Supernumeraries	2000
Horse-keepers	3000
	9394

Their average hours of daily labour, the Lord's-day included, are 13, 14, and even sometimes 16 hours a day. We see the fruits of this state of things, in that there is no class of men who more frequently appear before our Metropolitan magistrates than omnibus drivers and conductors.

The following is a Copy of Evidence relative to the Hours of Labour of Omnibus Servants, taken by Mr. Lilwell, secretary of the Early Closing Society.

"———, coachman, examined. There are 10,000 persons employed as coachmen and conductors of metropolitan omnibuses. Commences work at 10 in the morning, finishes at 12 at night. Has 40 minutes allowed

for meals. Has no other respite during the whole time, all week days are alike, and Sunday also during the summer season. Runs one journey less on Sundays during the winter; this admits of a little time for rest, but not for attending a place of Divine worship."

"———, conductor. Has been employed for 18 years as a conductor, during which period has not attended worship more than about *six* times. Has wished to go regularly, having been brought up to attend church."

"———, employed from Paddington to Blackwall. Commences at 9 o'clock a.m., leaves off at about half-past 10 p.m. Has 40 minutes for meals. On Sunday commences at half-past 10 a.m., finishes at half-past 11 p.m. On this day has an hour for dinner, and the same for tea. Does not attend a place of worship oftener than once or twice a year. Believes it to be a common thing for persons to ride on Sundays to their places of worship."

"———, employed as conductor from Hammersmith to the Bank, from 20 minutes to 8 in the morning till half-after 8 p.m. Has 55 minutes for meals. On Sundays has no opportunity to attend a place of worship. Knows a coachman of the name of ———, who will never drive on a Sunday. Knows many persons who make a practice of riding on Sunday from Hammersmith to Hornton-street chapel and back again. Also from Kensington to St. Mary's church, Fulham.

"———, coachman from Paddington to Whitechapel, commences at half-past 8 a.m., finishes quarter-past 9 p.m. Has 34 minutes for meals. On Sunday the same, excepting that he has two extra hours for rest, &c., but at two dif-

ferent parts of the day; attends church about 5 or 6 times in the year—would go oftener if he could, having been brought up to attend church.

"———, coachman from Mile End to Oxford Street. From 9 in the morning till 1 o'clock at night. Has 1½ hours for meals. Sundays same as other days. On being asked for a day's rest, it is a frequent observation of masters in reply, "*Rest when you are dead.*" It is a great difficulty to get away for a day, even by finding a substitute.

"———, conductor from Barnes to Kensington, from 9 A.M. till 12 P.M. Has 45 minutes for meals. The same on three Sundays out of four as on other days. Has a respite from 9 till half-past 11 on the fourth Sunday. Has a wife and two children, seldom sees the latter but when they are in bed. Stated that the religious persons of Islington were proverbial for not riding in omnibuses on Sundays."

"———, coachman from Paddington to Whitechapel, much the same as the one who first gave his evidence."

The following is from an omnibus servant:—

"Some omnibus servants work 14, some 16, and some nearly 20 hours. Those who work nearly 20 hours are railway omnibus drivers and conductors; they commence at four in the morning, and continue, with the exception of about an hour and a half, until 12 o'clock at night. But the average is about 15 hours, out of which, on some roads, they have only about seven minutes to dinner, and no more time scarce all day. On some roads they have about 20 minutes between each journey, but are only allowed

ten minutes out of the twenty for meals. The other minutes are spent in the Conductor standing at the door of his Omnibus, and the Coachman standing at his horses' heads, or sitting on the box in the *wet* and *cold*. Sundays are the same as other days. The Proprietors do not allow a servant to rest unless he is exceedingly ill and cannot work; then he must pay a substitute to work for him. There is no Proprietor in London who discontinues any portion of his business on the Sabbath in order to give his servants rest for religious or physical improvement: when any portion of their business is discontinued, it is owing to the weather or the scarcity of passengers. I think, since the first introduction of omnibuses, there never was known fifty omnibuses quiet on any Sabbath-day. The horse-keepers, some of them, commence work at six in the morning, and do not leave off until past midnight; having to labour the whole of the time, Sundays and all days, cleaning, feeding, and attending to ten dirty horses every day, also their harness: they never have any time set aside for their meals, generally taking them when they can, and then in the stables: in fact, some I have known to sleep in the stable upon the hay for months together, never caring for home, body, or soul, through the labour that has been imposed upon them. To be brief, the Proprietors care nothing for their servants; but their horses are generally taken great care of, not working more than about three hours out of twenty-four; but the men work fifteen or sixteen. The masters say the horses come from the pocket,—the men cost nothing. In fact,

the treatment the poor creatures receive is shocking, and, I think, a disgrace to a Christian land. I have known men's wives to be dying, their children to be dying, or relatives dying, and time refused them to visit the afflicted, or to pay the last tribute of respect to a departed friend or relative. The man who earns most money is the most cared for, regardless of his general behaviour or character; the chief offence a man can commit, in the estimation of the Proprietors, is not bringing sufficient money to them, whether they can earn it or not: in fact, men of honesty, good behaviour, and respectability, are dismissed at a moment's notice, sometimes in the middle of the day, because they could not get sufficient passengers to ride or money sufficient to satisfy their employers. This shews the cause of quarrels and rivalry amongst omnibus conductors and coachmen for passengers,—it is not the *love* they have for their employers, but the *fear*."

Testimony of W. B. Parks, M.D., 31 *Great Marlbro'-street, Regent-street; November* 19*th*, 1851.

"I have always had a great sympathy with the hardships of omnibus drivers and conductors, the greater part of whom are honest, civil, and obliging,—a sympathy which every benevolent person cannot fail to feel, from simply observing and reflecting upon the unremitting nature of their toil, and their exposure to weather of every kind.

"But when, from my experience as a medical man, I know that nearly all of them, though young, are shat-

tered in constitution,—that, while yet young, they are subject to debility, acute rheumatism, and bronchial affections of so severe a nature, that they are most difficult to remove, from the men's remaining under the operation of the same causes which originally produced their complaints, and which in many cases terminate in consumption,—my sympathy is increased. Much more is this the case when I reflect that these diseases *arise entirely from the nature of their occupation*, their long hours (from 7 or 8 in the morning often till past midnight), not excluding the Sunday; from the few brief moments they have, in which to take their necessary food, affording no relaxation to body or mind; and lastly, from their exposure to the variations of heat, cold, and moisture in the atmosphere. When I consider the importance of the service rendered by these overworked servants to the public, and the conveyance of persons and property, a mode of conveyance which has become an integral part of our social system, I greatly rejoice that the 'Metropolitan Omnibus Servants' Provident Society' has received so much of the public support. I have undertaken the important office of Consulting Medical Officer to this Institution; and I shall be most happy to carry out any suggestions I may receive for promoting the welfare of these hardworking useful men."

This testimony of Dr. Parks is very important and conclusive, as regards the effect of their unremitting toil on Omnibus Servants. The statement of the Omnibus Servant is, it is to be feared, but too faith-

ful an account of the treatment these men generally receive: and although some of the expressions used are stronger than is desirable, yet great allowance must be made for men who actually suffer from the system.

The number of licensed Cab-drivers in May 1852 was 6741. The condition of these men is in every respect little better than that of Omnibus Servants; the high terms on which they hire their cabs rendering Sunday labour almost necessary, and much night-work also. The same cause operates powerfully in tempting them to impose on the public, in order to obtain a sufficient remuneration for their labour; the amount remaining, after they have paid for their cabs, being often inadequate for that purpose. Habits of intoxication and of profane swearing prevail to a great extent amongst both Omnibus Servants and Cabmen; and the same characteristic attaches to them as to other classes who are deprived of the privileges of the Lord's-day, namely, demoralization and degradation. Efforts are now being made by Omnibus Servants themselves to improve their moral and social condition; and, feeling their own weakness, they are appealing—and we hope will not do so in vain—to the Christian public for sympathy and assistance. One fact is worth noticing,as shew-

ing the extent to which they are employed: their meetings, for considering how best to effect the object alluded to, were held after midnight; the day being so occupied as scarcely to afford them necessary time for their meals.

The example of the wealthier classes is very injurious, in unnecessarily using their private carriages on the Lord's-day, merely for pleasure or ostentation, as may be witnessed in the metropolis, particularly in Hyde Park. It is also greatly to be regretted that Omnibuses and Cabs are much used on the Lord's-day to convey persons to places of worship, and very often without any stronger justification for the act than a preference for a particular preacher.

SMITHFIELD MARKET.

The desecration of the Lord's-day caused by holding the principal market-day of Smithfield on Monday is enormous, not only in the metropolis, but in the provinces also. At a meeting held in the Agricultural Hall, Oakham, in December, 1846, for the purpose of petitioning Parliament to alter the day from Monday to Tuesday, one of the speakers thus describes it:—

"The whole of the Sabbath morning was occupied in marking and preparing the beasts for sale: and he would ask them if the persons so engaged till two or three o'clock in the afternoon would feel disposed to go to a place of worship in the after part of the day? He knew one instance where a salesman was regularly occupied every Sunday from seven o'clock in the morning until two in the afternoon.

"Another speaker said, he felt much pleasure in having an opportunity of recording his opinion against the desecration of the Lord's-day. He was not himself much connected with grazing, but had attended the Smithfield market frequently, and felt bound to say that Islington on a Sunday night, if he might be allowed the expression, was a hell upon earth. It was necessary for drovers to see the stock previously to their being taken into the market; the beasts must be allotted and booked, and many other matters attended to on the Lord's-day. It had already been suggested that if the Monday market were altered to Tuesday, the supply would be more equalized: the object, then, which the Meeting had in view would have the effect of equalizing the market, and preventing the continuance of a great national disgrace."

It is to be hoped, that, as the market is to be removed from sanitary considerations, the Tuesday will be made the principal market-day, instead of Monday, from consideration for the morals of the population: by such an arrangement a vast amount of desecration of the Lord's-day

would be obviated. It is to be regretted that Saturday and Monday are in so many instances market-days, as the Lord's-day is very often in consequence passed either in the utter inaction caused by great fatigue or dissipation on the Saturday, or it is used as time of preparation for the business of Monday.

IRON WORKS.

Many thousands of men are employed on the Lord's-day in the Iron Districts of the kingdom. That this labour on the Lord's-day is, at all events to a great extent, if not altogether, unnecessary, appears from the following extract of evidence of Mr. Thomas Bagnall, an extensive iron-master of West Bromwich, near Birmingham, and from a communication subsequently received by the author from that gentleman :—

Extract from Report of the Select Committee of the House of Lords appointed to enquire into the Expediency of restraining the Practice of carrying Goods and Merchandise on Canals, navigable Rivers, and Railways, on Sundays. 1841.

"*Thomas Bagnall, Esq., examined.*

"295. Used it not to be the impression formerly, that it

was impossible to stop the iron-works on Sundays?—It was.

"296. What has been the result of your own experience?—We have made rather more iron since we stopped on Sundays than we did before. I have stated that at public meetings, and any gentleman may come and refer to our accounts. We thought we should have great difficulty in getting our men into the arrangement; instead of which, they were all prepared for it, and we had no difficulty whatever.

"297. To what do you attribute the enlarged make?—To the men having a day's rest: we have made more iron since.

"298. You mean that your workmen, labouring for six days with one day of rest, make more iron than if they were worked incessantly without a day of rest?—We have found it so: it increases their physical powers; they like to get a little more money (not a great deal) by working six days than seven.

"300. Do you find any increased facility of management in your enlarged concern from the improved character of your men?—In the manufacturing department it was the custom for a great many years to do repairs on the Sunday, and to begin to work on the Monday: but now we devote the Monday to repairs, and do not work on the Sunday, and we find we have less drunkenness a great deal.

"301. How many men do you employ?—I believe about 1500; I think it is nearer 2000, men and boys, colliers and iron-men, altogether."

The author subsequently received the following remarkable communication from Mr. Bagnall:—

"*Gold's Hill Iron-works, West Bromwich, October* 1, 1846.

"I think nearly seven years have elapsed since we were (through God's grace!) emancipated from Sabbath desecration, by working our blast furnaces on that blessed, merciful, and holy day. The sequel has been perfectly satisfactory and astonishing to ourselves, and, I am happy to add, to many others of our friends and neighbours also; though many who stopped their furnaces at first have gone back again to the old plan, I am sorry to say, and that I know without cause. We have never *but once*, during the last seven years, worked *either* of our blast furnaces on the Sunday; and that once was done by our foreman, by blowing one without our knowledge and consent, and for which we severely censured him, although it was in a bad condition, and he considered it in danger. We have made a larger quantity of iron than ever, and gone on, in all our six iron-works, much more free from accidents and interruptions than during any preceding seven years of our lives. In April last, my eldest son (who is very zealous in this) and one of our managers, agreed, without my own or my brother's and partner's knowledge, to try an experiment on three of our blast furnaces, by stopping them sixteen hours instead of twelve on the Sunday. The result has been beyond any conception we could have formed; for we have pro-

duced a still larger quantity of iron from those three furnaces since then than they ever made. Any person may see our books as to the proof. The consequence is, we have stood, and do every Sunday stand still, sixteen hours since April last; and we shall, as soon as possible, introduce the same plan to the other three furnaces. Occasionally my son takes a walk to the furnaces and works, to see if all is right; and he comes home and tells me how he is amused and pleased in seeing the sparrows occupying the place which is so busy a scene on other days, and picking up the crumbs of the workmen; and that all is as still and quiet as though no works were there.

"Although there are yet too many who are indifferent to this serious and important subject, and totally neglect their duty and privilege, by continuing their operations on God's holy day, yet it has received its death-blow. Such sin gratuitously, and in the face of the positive fact of there being no necessity for it.

"We have frequently been put to a test in this matter in this way. Sometimes a furnace is in a bad condition, cold, and the iron thick; and then our foreman has submitted whether *that* had not better work on the Sunday, as it would be highly dangerous to stop it under such circumstances for twelve hours. To this we have always answered firmly and promptly, *No!* and now we seldom have such a case mentioned.

"The introduction of hot blast has been the great means whereby this salutary measure has been carried out; though when we first adopted the suspension of

working, we had both cold and hot; principally the latter, I think. The simple truth is, it requires an *inflexible determination,* come what will, to stop; and then, by some attention at first, it becomes easy. Pray excuse this trial of your patience. I had no idea of writing half so much when I began. I must also beg you to extend your candour to the hurried way I have been obliged to write.

"P.S.—Our workmen's wages amount to £3000 a week and upwards, which are paid always in good time on Saturday, though we cannot possibly do it on a Friday."

Letter from Mr. B. Davis, foreman to Thomas Bagnall, Esq.; July 27th, 1846; *enclosed in the above.*

"Being disappointed in making the contemplated 830 tons in the fortnight I was so ill (though the furnaces were in the best state I had ever had them), and being much better in health, I requested the doctor to allow me to go out as early as advisable: he therefore appointed that I should go out on Monday, July 13th. I therefore told Powell to go to his work on the Sunday night; and on the Monday morning I went again to the furnaces, with a determination, and by the help of Divine Providence, to make the afore contemplated 830 tons. But up to the Monday the make only averaged 748 tons; yet I reached to 401 tons by Friday morning, which ended the first week; and at the end of the fortnight I had made 840 tons, 2 cwt. 3 qrs. 8 lbs.

"This is the first time my mind has been at rest since the 3rd of April last. At that time your son allowed me to let the furnaces stand four hours longer than usual on the Sabbath, which made sixteen hours instead of twelve. This extra standing averaged the less make of $11\frac{1}{2}$ tons of iron each week. This serious loss of 23 tons a fortnight I have been over-anxious to make up; and, thanks be to Divine Providence, this fortnight I have more than realized the former drawback, having made 840 tons 2 cwt. 3 qrs. 8 lbs., without using any *scraps;* being 30 tons 16 cwt. 3 qrs. 8 lbs. more than was ever made before the extra standing on the Sabbath.

"Here then, to use an old quaint word, is a *touch-stone* for the whole world—that your furnaces at Copperfield stand longer on the Sabbath-day than any other furnaces in the world, and yet make more iron than any other three furnaces in the whole world! This is not only pleasing, but highly gratifying, even to a triumph.

"I thank you for allowing, and for the pleasure you took in allowing, me to stop the furnaces longer on the Sabbath, from the time I reached the make of upwards of 800 tons; and hope and pray the hand and blessing of Divine Providence will ever rest on so exemplary a patron for the sanctity of the holy Sabbath."

This is another remarkable instance in which the plea of necessity in justification of systematic labour on the Lord's-day has been practically refuted. The author has been assured that the labour in iron-works might be suspended for the four-and-twenty

hours of the Lord's-day, provided tanks were constructed sufficiently capacious to supply water for that time, in order to counteract the intense heat of the hot blast.

CHEESE-MAKING ON THE LORD'S-DAY.

A LARGE proportion of the female population of those counties in which cheese is made, are employed in this business up to the afternoon of the Lord's-day, and are thus prevented attending Morning Service; which in such districts presents the unusual spectacle of an almost exclusively male congregation, owing to the absence of females of the farming class and of their servants. That labour on the Lord's-day in connection with cheese-making is not necessary, is proved by the fact, that in numerous instances it has been dispensed with, and without detriment to the farmer.

The author knew a farmer in the parish of East Brent, Somerset, who resolved to try whether he could, without losing his milk, avoid labour on the Lord's-day in making cheese. The experiment met with complete success; so much so, that the cheese-

factor who was in the habit of purchasing his cheeses particularly commended the cheese which was made without involving Sunday labour. It is worthy of observation that this experiment was made in the warmest month of an unusually warm summer.

A very injurious custom prevails in Cheshire, in some measure supported and confirmed by the labour required on the Lord's-day in cheese-making: farm servants demand as a right—which is conceded by their masters—that Saturday night is to be a time for receiving visits and seeing their friends in the houses of their masters. This custom, combined with the desecration of the Lord's-day, is a fruitful source of vice and demoralization in Cheshire.

The Rev. J. Armistead, vicar of Sandbach, Cheshire, some years ago published a Tract entitled, "Sabbath-day Cheese-making not a Work of Necessity," in which he at some length describes the particular process by which cheese-making on the Lord's-day may be avoided without loss to the farmer: the Tract was written in the form of a dialogue between the wife of a farmer and a clergyman: the plan recommended is thus described:—

"*Cler.*—My plan is simply this: milk a little earlier on the Saturday evening, putting the milk and rennet together directly, and proceeding with the curd, as regards drying,

breaking, and salting it, as each dairy maid may have been accustomed to do. When the curd is salted, keep it in a cool place, in a spare cheese vat and cloth, till Monday morning, when the curd from the Sunday morning's milk, put together early on the Monday morning, must be broken down with it; the two, being thus completely mixed together, will form one cheese of a proportionate size with the rest of the dairy. Most people now use a small hand-mill for breaking the curd, and, in hot weather, an excellent contrivance it is: by this means the curd, in a few minutes, is so thoroughly mixed together, as to leave the whole one uniform colour. It would be well, however, where colouring is used, that it should be weighed, in order that the quantities may be the same; or if there is a little more milk in the morning than there is in the evening, which there generally is, due allowance may be made. This point, however, is not so material as some may think, the whole becomes so thoroughly mixed by the use of the mill.

"*Farmer's wife.*—I cannot say that I should altogether like to use it. The curd is generally very tender when little or no cream is taken away, and requires to be broken with great gentleness and care, which I think can only be done by hand, in the old-fashioned way.

"*Cler.*—In that case, a little more time would be requisite to unite the two curds thoroughly together, which will not interfere with the success of the plan.

"*Farmer's wife.*—But you have not spoken to the point of the milk going sour.

"*Cler.*—To that I would answer, a little attention will obviate all fear on that score. Milk-houses should be from the sun, as equal in temperature as possible, and cool. By the following plan you will be perfectly safe, if your milk-house is moderately good:—Put your Sunday morning's milk in a large flat cooler, of lead or cast metal; and underneath it let there be another, two sizes larger. Let the latter be filled morning and evening with cold water, the two being so placed that the upper one be suspended within the one that is below; and you will find the milk remain perfectly sweet in the hottest weather, even in thunder, which is the most trying of all. This precaution is seldom necessary, but I imagine it will never be found to fail. Some people, however, object to the use of any thing but the common pan mugs. They certainly possess many advantages; are cheaper, more easily scalded than larger vessels, and, from being glazed in the inside, are less liable to be tainted than more porous substances. I believe there is nothing requires (if I may use the expression) such delicate cleanliness as milk: once tainted, not all the art of woman can produce a fine cheese afterwards. To those, then, that prefer the use of pan-mugs, I would suggest that a drain be laid, communicating with the floor of the milk-house, and the floor itself pointed with a strong mortar that will retain water. By this means the pan-mugs may be set upon the floor, and a few buckets of spring water poured upon it will keep them cool in the hottest weather. The floor should be laid so as to incline

towards one point, at which, by means of a stop, the water may be retained or drawn off at pleasure.

"*Farmer's wife.*—Will not the expense be considerable?

"*Cler.*—Not more, I imagine, than ten pounds for a dairy of forty cows. And what landlord do you think could refuse so small a sum towards the attainment of so desirable an end?

"*Farmer's wife.*—Do you think, Sir, your plan likely to answer with dairies of all sizes?

"*Cler.*—Yes; for I think none attended with more difficulty than your own. You keep, I think, thirty cows or thereabouts, and make one good-sized cheese a-day. As regards other farms, whether of greater or less size, you will see in a moment that the plan I have stated is equally applicable. Where a smaller number of cows are kept, it will be optional, either to put the whole of the Saturday's milk into the cheese of that day, or to make it in the way proposed. In the case of a very large dairy of sixty or seventy cows, where two cheeses are made a-day, the Saturday evening's milk will make a cheese of the average size of the dairy, and the Sunday morning's, kept till Monday, will make another. To this method no objection can be raised; it points itself out.

"*Farmer's wife.*—But do you think, Sir, there would be time to complete a cheese of that size on Saturday evening?

"*Cler.*—Certainly; milking a little earlier, and with the aid of the curd mill, which saves both time and labour."

The following communication, addressed to the author by the incumbent of a parish in Cheshire, distinctly asserts the practicability of avoiding cheese-making on the Lord's-day, as illustrated in his own parish :—

"You will be pleased to hear that, under God's blessing, we are making some progress in putting away one great hindrance to Sabbath sanctification, namely, cheese-making on that sacred day.

"Three years ago, any observation which I ventured to make on the subject was met by strong assertions of the impossibility of any change, coupled with sundry reasons why it was impossible. Now, about twenty farms, the dairies of which are supplied by from 500 to 600 cows, entirely abstain from making cheese on the Lord's-day. The smallest of these dairies took 17 cows, and the largest about 45. That the character of the cheese does not suffer from the alteration is proved *generally* from the fact, that I have not heard one complaint of any loss resulting; and one case that I will mention in particular corroborating the general truth. Mr. B. has a dairy of about 40 cows: having given up Sunday cheese-making, he became a candidate for a prize that is offered for the best cheese, from a farm not making cheese on the Sunday. He obtained the premium; but not only so; the same cheese that won the Sabbath-observance prize, took away also the reward for the second best cheese, where the competition was open to all, whether they made cheese on Sunday or not. This

year, the same farmer's dairy has received the prize for the best cheese, against eighteen competitors, representing probably the best dairies in the county of Cheshire, and not restricted to the observance of the Sabbath. Respecting the comfort of the Sunday to those who are brought under the influence of this unhappily prevailing custom, there is but one opinion; it is no Sabbath, or next to none. The morning is occupied till dinner-time; after that meal, if they do attend the house of God, weary, and too often drowsy, they are not likely to derive much profit from the service. Those who have abandoned it, find it to be indeed a rest and a refreshment, and bless God for the change.

"I shall be happy at any time to furnish further particulars to any interested in the subject."

It is to be hoped that landlords in cheese-making districts, seeing that Sunday labour is not necessary in the manufacture of cheese, will use their influence to put a stop to a practice so plainly opposed to God's command, and so injurious to the religion and morals of the population of those districts.

BAKING ON THE LORD'S-DAY.

The trade of a baker is, under any circumstances, a laborious one, and injurious to the human consti-

tution, owing to the night-work unavoidably involved in carrying it on: it therefore is the more necessary that bakers should enjoy all the rest they possibly can obtain, and that their Sabbath privileges should be scrupulously respected. This, however, is not the case, as more labour than usual is often required of them on the Lord's-day, in consequence of having to bake on that day a greater number of dinners than on ordinary days: this is the case in towns generally, but particularly in the metropolis. The plea adduced in justification of employing them in this way on the Lord's-day is, that by the labour of a few bakers thereon, a considerably larger number of persons, who otherwise would be detained at home, are enabled to attend public worship. Now the soundness of this argument is very questionable: it is not at all clear that, even were the fact so, we should be justified in sacrificing the spiritual interests even of one soul to those of many—that we should do evil that good may come: nor is it at all in keeping with the wisdom of the Divine arrangements, that such an alternative would be presented to us. However, the fact appears to be, that few persons, if any, use the labour of the baker on the Lord's-day with a view of being enabled to attend Divine worship. A respectable master baker of the metropolis informed

the author, lately, that an inquiry was instituted, on an extensive scale, some years ago, by the bakers themselves, into the truth of the plea stated above, and it was found that not one in sixty of those who had recourse to the bakehouse to bake their dinners on the Lord's-day attended Divine worship. Nor in truth is the injury inflicted on a few. The bakers in the country generally, are a numerous body: there are about 2500 master bakers in London; and the author has been informed, but he is not sure of the accuracy of the statement, that there are about 10,000 journeymen bakers in the metropolis. When we consider that for the most part these men are married and have families, whose present and everlasting happiness will be greatly influenced by paternal example and teaching, we must admit that they constitute a numerous and an important class deserving of Christian sympathy and regard.

But let the bakers speak for themselves. The following are extracts from the evidence given by bakers before the Committee of the House of Commons in the year 1832, on the due observance of the Lord's-day.

Mr. Henry Ellis, master baker, says:—

"We cannot conceive that 4000 or 5000 bakers on the Sunday should be employed to cook the dinners of a

great part of those dissipated characters who, instead of attending a place of Divine worship, only spend their time in an immoral way, and who are tippling in the public-houses, and oftentimes coming for their dinners, after we have cooked them for them, in a state of intoxication. There can be no person who desires the welfare of the community at large that could wish his fellow-creatures to be employed on that day; and any man of proper feeling would not wish for a moment that his dinner should be sent to the bakehouse to be cooked: he would rather say, 'No, let that man have the liberty that I have of enjoying his Sunday to himself;' and the expense of fuel would, to the public in the winter months, be very trifling indeed; because they are obliged to keep a fire for the warmth of their persons. And another very great hardship is, that many young men who come to us from the country, who receive in their early days a religious education, when they come are obliged to devote nearly the whole of the Sabbath to the toil and labour of the day: they feel themselves degraded and lost in the scale of society, and not to hold that place which they ought to do: and those good and moral impressions which they first received in their early days are entirely lost, from the continual practice of working on the Sabbath-day. It was my case: I received a religious education, and fortune drove me up here, after being five years and a half under proper tuition, and the bakehouse where I was, was opposite the church. I heard the bells of the church chime for Divine service on the Sunday when I was at work, but I was unable to attend it. I was there working in the heat

of nearly 100 degrees during the morning, and that quite unfitted me to attend any place of worship afterwards with any degree of instruction or satisfaction to myself; and I can but say, as a man, that I felt myself degraded in the scale of society,—that I was not entitled, like any of my fellow-creatures, to attend a place of worship as others were. Since I have become a master I have had men with me who wished to attend a place of worship; and when they have put the question to me, it has made me blush to think that I could not give them that indulgence."

Mr. Charles Viner is asked—

"In your own observation have you seen the habit of breaking the Sabbath produce a demoralizing effect upon the persons so employed?—Yes. I was born and bred in Bath, and my father and mother were of a very religious habit. I was bred up to go to chapel, and always did till I came up to London: when I came to London, being forced to work on a Sunday so many hours in the fore part of the day, I was always so fatigued in the afternoon, though I might go in the afternoon for an hour, that I never felt a disposition to go to a place of worship at all in the afternoon; and in the evening I was compelled to go to rest, as my time was to rise at eleven o'clock.

"Do you conceive that by bringing about the observance of the Sabbath, you would thereby raise the character of the men in your trade?—I consider it will very much indeed. I am sorry to say that, by their being not indulged

as our mechanics are, they are put down as bad characters by the other people in London.

"And you attribute the bad character to the necessary habit of disregarding the Sabbath?—Yes, certainly I do; I know it. For instance, I am obliged to work from about nine o'clock on the Sunday till half-past two in the day; then I come home to my family; then I am going in my dusty clothes, just as people are coming out of church, and I have heard people make the remark upon me, 'That fellow is a drunken fellow, and he is dirty in his clothes.' But had I a day of rest, as other mechanics have, I should feel pleasure in going to a place of worship on a Sunday, which now I am deprived of.

"Do you agree with the last witness upon the effect produced by this long labour upon the health of the journeymen?—Very much indeed. I am frequently, from being so closely confined, obliged to sit down on the stones outside for a quarter of an hour, before I can get my breath.

"Do you conceive that a day of rest of one day in seven would be calculated to counteract that injurious effect in a great degree?—I think a good deal.

"Can you say with confidence that you speak the sentiments of the majority in your own trade?—Yes."

METROPOLITAN AND CITY POLICE.

The united number of the Metropolitan and City Police Force, in April, 1852, was 6194. The duty of protecting person and property is one that will not admit of suspension, even on the Lord's-day: indeed, they are more exposed to danger on that than on ordinary days. Still, by the employment of a sufficient number of men, arrangements might be made, consistently with the safety of the public, to secure to the Police Force, in certain proportions, the privileges of the Lord's-day. The author has been assured by one of the Police authorities, that the present Force is inadequate to effect the object, but that a small addition would suffice for the purpose. Their duties are of a very anxious and laborious character, requiring the exercise of great vigilance and much walking in traversing their assigned beats: and not only are there these ordinary duties by night and by day, but extra duty is not of unfrequent occurrence. The consequence is, that owing to the amount of duty to be done daily, and the insufficiency of the present Force for its discharge, few if any of the Police enjoy at any time an uninterrupted Sabbath: their hours

of rest on the Lord's-day so closely follow upon, and are so quickly succeeded by, those of labour, that the men feel little disposition to devote them to attendance on public worship.

An order has recently been issued in one district requiring those of them who are not on duty to march to Divine service on the Lord's-day: a similar regulation has been long in operation in Her Majesty's forces, and also in the Irish Police Force. It is an admirable order, and one calculated to improve the moral tone of the Police; but to render it acceptable and useful to the men, the labour must be diminished by an increase of the Force in London as above suggested: proper bodily rest is a necessary preliminary to a beneficial attendance on the public means of religious instruction: and therefore Divine wisdom has enjoined not only that the Sabbath is to be a holy day, but also, with a view to its being a holy day, that no manner of work shall be done thereon. The moral condition of the Police is a matter of great importance to the community, for much trust is necessarily reposed in them. How then can moral elevation be secured in them, as a class, more effectually than by affording them the opportunity of being instructed in the great truths of the Gospel? The very familiarity with vice in all its forms,

to which the Police are necessarily exposed, specially demands that they should receive the counteracting influences of the Sabbath to preserve them from corruption. The author has been informed, on authority that may be relied on, that a very large proportion of the Police Force of the metropolis is annually dismissed.

TRADING ON THE LORD'S-DAY.

This is a wide-spread evil, both in the metropolis and in the provincial towns. The Report of the London City Mission, read at the annual meeting held in May, 1852, states, that in that moiety of the metropolis on which the Society's operations are brought to bear, there are as many as 14,000 shops which open on some part of the Lord's-day.

The principal callings coming under the above head, carried on on the Lord's-day—a distinct mention having been made of the sale of intoxicating drinks, of tobacco and snuff—are those of the butcher, the greengrocer, the confectioner, and, in many parts of the metropolis, slopsellers, clothiers, hatters, fishmongers, and hawking goods generally.

With this feature of Sabbath desecration is closely connected, as a chief originating cause of it, late payment of wages on Saturday, if not necessitating, certainly holding out a temptation to the wife of the working-man to make her market on Sunday.

Mr. L. Slaney, being examined before the Committee of the House of Commons on Sunday Trading, referred to before, states (page 25): "Being connected with one of the marts in the city, I should say that there are not less than from 10,000 to 20,000 persons on each Sunday assembled in the neighbourhood of Houndsditch; some bring their children, and some come without."

Mr. Alexander Fraser, barber and hairdresser, of Whitecross-street, says (page 107): "We all keep open, with very few exceptions. I counted 131 shops (I presume there are only about 160 in the whole street); and 131 were open at eleven o'clock on Sunday."

Mr. Joseph Bray, of Lambeth-walk, being examined (page 113), says: "I am a clothier's assistant. We are opened at seven o'clock in the morning, and not closed till one, and sometimes past one. We are frequently taking in the things and sweeping out the shop, and clearing away, at the time the public are coming from church. That is the practice in

nearly all those sort of shops situated in neighbourhoods like ours, which are like markets."

With regard to trading in cattle on the Lord's-day—

Mr. Harper, grazier and land agent, is asked—Are there any cattle sold on Sundays? and replies, "A great many. They are brought by railway, and deposited at the different resting-places, called lairs. There are a class of men who come from different neighbourhoods in and round London to look for such cattle. They are purchased and sent in the night to the slaughtering-houses, instead of being sent into the market." Question: "Is that done on Sunday morning?" "Yes; at different times of the day." "Is there a vast amount of that trade carried on?" "A vast deal." (Page 142.)

Thomas Craig, greengrocer and potato-dealer, at 72 London Road, Southwark, says "he employs four men and two lads, his wife and family, and two women servants." Being asked how many hours he labours on Sunday, he answered: "At this time of the year (April) twenty, from four in the morning till twelve at night:" that his business goes on all that time: that he suffered much in health in consequence; that such hours are usual in his trade on Sundays."

In order to shew more fully the extent to which

trading is carried on on the Lord's-day by Shopkeepers, the following returns are subjoined, describing the state of particular districts in the Metropolis: they were obtained through the kindness of a friend, principally through the Missionaries of the London City Mission Society.

Number of Shops open on the Lord's-day, Jan. 18, 1852, *in the District of North Lambeth:—*

Waterloo Road, from the River to the Parish boundary	53
Westminter Road, do. do. do.	40
Lambeth Road, do. do. do.	2
York Road and Palace New Road	20
New Cut, Lower Marsh and Upper Marsh ..	161
Oakley Street, Hercules Buildings, and York Place	63
Cornwall Road and Webber Street	52
Carlisle Street..	15
Commercial and Belvedere Roads, and Small Streets	44
Streets running out of Westminster Road ..	32
Streets going out of the New Cut	41
Streets „ „ „ Cornwall Road ..	13
Streets „ „ „ Waterloo Road ..	18
Streets „ „ „ York Road	11
	565

Number of Shops open for Trading on the Lord's-day, from observations made February 1st and 8th, 1852, in the following streets :—

St. George's Road	25
London Road	56
Borough Road	32
Blackfriars Road	36
Waterloo Road to Parish Boundary	27
Westminster Road to do. ..	15
Elephant and Castle to Prospect Place	51
——— to Newington Church	26
Southwark Bridge Road	22
Great Suffolk Street	29
Mint Street (Borough)	45
Union Street (do.)	113
Red Cross Street	43
Gravel Lane	75
Vicinity of Borough Market ..	30
Holland, Guilford, and Park Streets	63
Friar and Webber Street ..	63
Tower Street (Westminster Road)	40
Broad Wall and Vicinity (New Cut)	86

Other small streets in the vicinity of—	
Friar Street	37
Great Suffolk Street	36
Gravel Lane	50
Do. do.	26
London Road (one side) ..	40
Do. do. (other side) ..	26
St. George's Road	23
Total	1120

The above account includes the space from the river Thames to one-fifth of a mile beyond the Elephant and Castle; and from the Borough to the boundary of Lambeth parish.

From this paper it will be seen that Union Street, in the Borough, presents the highest figure, 113; the New Cut, which is a continuation of it, is 146; so that in that long thoroughfare, from the Borough to the other side of Westminster Road, there are 259 shops open on the Lord's-day; besides very many in the small streets running out of it, as Broad Wall, Gravel Lane, &c.

Shops open on Sunday, January 11*th,* 1852, *on that plot of ground bounded on the north by Lambeth Chapel, on the south by Princes-street, on the west by Lambeth Road, and on the east by Kennington Road:—*

Shops of various kinds	229
Public-houses and Beer-shops ..	26
Total	255

119 of the above are in Lambeth Walk alone; the rest in the different streets running out of it on either side.

The person who communicated this information remarks,—

"The above facts speak loudly of the demoralization and depravity of this most ungodly neighbourhood; in which God's Sabbaths are awfully desecrated, and His holy laws trampled upon."

Shops open on Sunday, Jan. 11*th,* 1852, *on the north side of Lambeth Walk, from Paradise-street to Broad-street, extending to Fore-street by the side of the river, and also those streets on the north side of Tyers-street extending to the Gas Works, which are also by the river side:—*

Jonathan Street	3

Catherine Street	2
George Street	3
Vauxhall Walk	33
Broad Street	22
Princes Street	14
Glasshouse Street	3
High Street, Vauxhall	18
Fore Street	8
Church Street	9
High Street	30
	145

Vauxhall Walk : Public-houses and Beer-shops ..	..	..	6
Broad Street :	do.	do.	5
Princes Street :	do.	do.	4
High Street, Vauxhall :	do.	do.	3
Fore Street :	do.	do.	5
Church Street :	do.	do.	4
High Street :	do.	do.	4
			31

Forty-seven Shops were open on Sunday, January 11th, 1852, in the under-mentioned streets (exclusive of six Public-houses), the whole number of Shops in them being fifty-six.

One side of Vauxhall Street.

„ Barrett Street.

The whole of Tyers Street.
„ St. Oswald's Place.
„ Victoria Place.
„ Wickham Street.
„ Jonathan Street.
„ Tyers Terrace.
„ Neville Street.

Shops open on and near the Clayland's Road District, on Sunday, January 11th, 1852.

Church Street, &c.	6
Bowling-green Street and West Street ..	3
Clayton Street, Public-houses and Beer-shops	8
Devonshire Place	3
Durham Street, 14 of which are Public-houses	15
South Lambeth, 8 of which are Beer-shops ..	11
Bond Street	5
Wandsworth Road, both sides, to the Three Goats' Heads	20
Kennington Lane, one side	12
Triangle	10
Kennington Road and Clapham Road to the Fentiman Road	10
Public-houses, &c.	20
Total	123

Shops open on the Sabbath of the 18th January, 1852, from Kennington Cross to Brook-street, and from Newington Cross to White Hart-street, including all the Courts to be found in this District.

Bakers	8
Butchers	8
Greengrocers..	22
Grocers	10
Barbers	5
Cigars	10
Paper Sellers..	11
Sweet Stuff	11
Coffee-shops	6
Beer-shops	24
Total of all kinds....	115

Shops open in the Esther-street District, on Sunday, January 11th, 1852.

Princes Road and Kennington Lane, Barret and Vauxhall Street, south side	23
Cardigan and Devonshire Streets	8
Park Street and New Street	24
Public-houses and Beer-shops..	11
Total	66

Shops open and closed on a Sunday in October, in the following streets in Somers Town.

	Stalls.	Shops open.	Closed.
Seymour Street ..		47	72
Chapel Street	104	43	6
Bull Row	32	53	5
West Street		10	6
Northam Buildings ..		46	4
Brewers Street ..	33	43	10
Middlesex Street ..		15	11
Phœnix Street.. ..		21	6
Hampden Street ..		10	3
Skinners' Street ..	4	28	13
Weston Street.. ..		26	7
Ossulston Street ..		20	15
Church Way		6	1
Weir's Passage ..		3	3
Wilsted Street.. ..		25	19
	173	396	181

Trading on the Lord's-day also prevails in many of the provincial towns.

The City of Norwich was surveyed by twelve competent individuals, employed by the Lord's-day Observance Society of that city, on a Sunday in the year 1851. The following persons were found engaged in their ordinary callings between the hours of ten and twelve o'clock :—13 Bakers, 21 Fishmon-

gers, 36 Grocers, 158 Greengrocers, 55 Meat Shops, 11 Tobacconists, 60 General Dealers, 208 Public-houses; total 642.—12 Criers of goods for sale, 23 Hawkers; total 35.

In an interesting Lecture on Town Missions, delivered in the Town Hall, Brighton, by Henry B. Madden, Esq., M.D., it is stated that on Sunday December 14th, 1851, 705 shops, not including public-houses, were open for business in Brighton, between the hours of nine and eleven a.m.: there were about 350 Beer or Spirit Shops open on the Lord's-day, in the afternoon.

Shops open in Bath on Sunday, 4th April, from eight a.m., to one p.m.

Grocer and Baker	1
Oyster and Ginger Beer	1
Greengrocer and Coal Merchant ..	1
Wood and Coal	2
General Shops..	3
Eating-houses..	3
News Offices	3
Grocers and Beer-houses	3
Fruiterers	3
Bakers..	6
Pork Butchers..	9
Butchers	11

Grocers	19
Greengrocers	27
Hairdressers	19
Do. and Tobacconists ..	5
Tobacconists	1
	117

Having given these details of Trading on the Lord's-day, respecting particular districts and towns, this part of the subject cannot be concluded more suitably than by the following extract from the Annual Report of the London City Mission Society for 1852, which will place before the reader an appalling view of trading on the Lord's-day in the metropolis generally. Assuredly such an account shews how imperatively it is the duty of Christians to endeavour to check this fearful and increasing evil, one which experience proves may be diminished, provided only that prayerful and persevering efforts to do so be made; of which fact this extract affords an illustration in its concluding sentence:—

"The Committee have been accustomed to report on these occasions the number of shops closed on the Lord's-day through the efforts of the missionaries. This year,

inquiry has been instituted not only into the number of shops closed, but also into that of those open for business on that day, in the respective districts ; and it reveals so fearfully awful an amount of Sabbath profanation, that it cannot be passed over without observation. It is a new illustration of the awful depths of the evil with which the Society has to grapple, in dependence on God's help, among the working classes. The numbers reported are given not by mere guess, but by actual enumeration, and are therefore strictly correct. They comprise the shops, whether visited or not, in that moiety of London occupied by the Mission. The number is so great that the Committee feel, to hear it, ought to give unutterable pain to the heart of every one who is conscious what he himself owes to that day of sacred rest. It is 14,103. If a Christian individual were called on to traverse on the Lord's-day from Whitechapel Church to Hyde Park-corner, and were to behold every shop open for business during that long line of thoroughfare, extending from one end of London to the other, his heart would surely sink within him at the sight. And yet the number of shops in Whitechapel, Aldgate, Leadenhall-street, Cornhill, Poultry, Cheapside, St. Paul's Churchyard (taking the entire circuit of it), Ludgate-street and hill, the Strand, Cockspur-street, Haymarket, and Piccadilly, including both sides of the entire of the streets, and taking every house as a shop, would be only 1882. The shops enumerated by the missionaries as open in their districts for business on Sunday, are sufficient to give a frontage to all the leading thoroughfares of London.

They would constitute 30 miles of continuous open shops; and if the other half of London is of a like character, which it may be fairly assumed to be, it extends the line to 60 miles. And this in the professedly Christian metropolis of the first nation of the world. No marvel that the number of individuals induced by the missionaries to attend public worship is so small. Nor is the proportionate number of shops thus opened less affecting than their numerical amount. The total number of shops in the districts is 25,812, so that the 14,103 open are very considerably more than those closed. It is often stated by shopkeepers in poor neighbourhoods, when urged to close, and there is every reason to believe the statement, that Sunday is the day of the week on which they transact the largest amount of business; and many declare, doubtless with truth, that they do as much business on that day as the other six days put together. If, then, there are, in one half of London, 14,103 shop-*keepers* with open shops on the Lord's-day, what must be the number by which this large figure is to be multiplied, that we may obtain the number of shop-*dealers*. Bearing in mind that there are frequently hundreds of purchasers each Sunday at a single shop, and bearing in mind also that one or two persons ordinarily purchase for the entire family, the question of difficulty to answer is, what is left as a remainder of the families of the poor? The number of shops closed on the Lord's-day this year by the efforts of the missionaries is 112, which is an increase of 5; but what is it, except as a drop in the mighty ocean?"

THE ADAPTATION OF THE SABBATH INSTITUTION TO MAN.

MANY of the facts stated in the preceding part of this book are so many illustrations of the saying of our blessed Lord, that the Sabbath was made for man. They plainly shew that its observance is conducive to his moral and physical well-being; whilst he suffers invariably, in both these respects, from its desecration. Still it appears desirable to refer more particularly to this important view of the subject, by adducing a few additional facts illustrative of it.

The following evidence, as regards the bearing of the Sabbath on the morals of the community, was given before the Select Committee of the House of Commons, 1832, before referred to :—

"*Rev. David Ruell, examined.*

"What is your profession?—I am now chaplain of the New Prison, Clerkenwell; and was formerly chaplain of the House of Correction, Coldbath Fields, also.

"How long have you held that office?—I was for ten years chaplain both of the New Prison and House of Correction, and have been upwards of eighteen years chaplain of the New Prison.

"How many prisoners have you had under your care?—Nearly 7000 annually pass under my care; and during my chaplaincy, at the lowest calculation, I have had above 100,000.

"Have you had any means of ascertaining, from the prisoners or otherwise, the leading causes which first led them to crime?—Independent of my general intercourse with the prisoners, when assembled daily for public worship and religious instruction, I generally make a point of seeing in private those who are charged with capital offences, before they are removed to Newgate for trial; in some cases I have been sent for after conviction; by this means I have had many opportunities of learning from the prisoners themselves the course which has led them into crime; and have generally found that the neglect or gross violation of the Sabbath has been one. The usual process has been impatience of parental restraint, violation of the Sabbath, and the neglect of religious ordinances; evil association, especially with abandoned females; drunkenness, arising from attending public-houses, tea-gardens, &c.; petty theft; the want of character on leaving prison after the first conviction, and then a reckless course of confirmed guilt. I do not recollect a single case of capital offence where the party has not been a Sabbath-breaker; and in many cases they have assured me that Sabbath-breaking was the first step in the course of crime.

"Have confessions to that effect been frequent?—Frequently have they acknowledged it, and in some cases they have requested me to warn others against it from

their example. Indeed I may say, in reference to prisoners of all classes, that in 19 cases out of 20, they are persons who have not only neglected the Sabbath, but all other ordinances of religion. So powerfully is my mind impressed with the subject, that I cannot forbear adding my conviction that Sabbath-breaking is not only a great national evil, but a fruitful source of immorality among all classes, and pre-eminently of profligacy and crime among the lower orders.

"Do they allude to the profanation of the Sabbath on the part of the higher classes of society?—Particularly so; and justly allege that they cannot plead necessity as an excuse for their profaneness.

"Have you in your experience heard prisoners regret that they had been so regardless of the Lord's-day?—In many cases, as before stated.

"Have you not often met with instances of persons about to expiate their crimes by an ignominious death, who have earnestly enforced on their surviving relatives the necessity of the strict observance of the Sabbath, and have ascribed their own departure from what is right to the non-observance of that day?—Frequently, as stated in the former part of my evidence."

"*Mr. John Wontner, examined.*

"What are you?—I am keeper of Newgate.

"How many years have you been so?—Ten years; and six years a marshal of the city of London.

"Have you had an opportunity of hearing any of the many prisoners who must have been under your care during that time, express any regret as to the desecration

of the Lord's-day?—I have heard many of them express their regret that their crimes have originated with a breach of the Sabbath.

"Have they been in the habit of remonstrating on the non-observance of the Sabbath to their friends, or such of them as have visited them?—I have known them caution their relatives and friends to observe the Sabbath, tracing their own crimes to the non-observance or to the breach of the Sabbath.

"To what do they attribute the first step in their career of vice, namely, the breach of the Sabbath; do they attribute it to being compelled to work, or to their habits of relaxation on that day?—I believe most frequently to evil associations, and being drawn out by bad associates to the breach of the Sabbath."

"*Mr. Benjamin Baker, examined.*

"Have you been much in the habit of visiting the prisoners in Newgate?—Yes; for 20 years past.

"In your experience, have you found the prisoners, when duly impressed with a sense of their departure from the ways of truth and rectitude, seem to lament their neglect of the duties of the Sabbath?—Almost universally.

"Have they considered it as a leading cause of their transgressions?—I cannot exactly say that they have expressed that; but I think that almost universally they have said that was the principal thing; that the deviation from the Sabbath led them on, step by step, into that degree of crime which had brought them there.

"Then, in referring to their past life in a tone of regret, have they given a prominence to that fault?—Almost universally.

"Have they shewn a disposition to warn others on that point?—That is so likewise, and almost universally, when brought to a due sense of their crimes. I have made memorandums from time to time, and have got letters innumerable, which will fully prove what I have stated. I can state, that almost uniformly, when they are brought to a true knowledge of their sin, they state that the great cause of their misconduct has been neglect of the Sabbath.

"How many do you think you have attended in their last moments at the place of execution?—I should suppose I have not attended less than 350, and perhaps more; during 20 years I have attended almost every execution.

"And in every case, where the parties have been brought to a sense of their condition, they have agreed in that sentiment?—Nine out of ten have dated the principal part of their departure from God to the neglect of the Sabbath; that has certainly been the case."

The following touching communication was addressed to the author, by the Rev. J. Davis, Ordinary of Newgate: beside illustrating the effects of desecration of the Lord's-day on man's spiritual and moral condition, it conveys a solemn warning to masters and mistresses to secure to their domestic servants its religious privileges; and puts before parents, in a

strong light, the danger of placing their children in families or in situations in which they shall be required to desecrate the Lord's-day :—

" Her Majesty's Gaol, Newgate, Feb. 2, 1846.

" Rev. Sir,—The motive seems so good in asking such a question as you do respecting the late convict Martha Browning, that I do not hesitate to say the unhappy young woman many times, and in the most marked manner, deplored her neglect of the Sabbath, and attributed her downfall to it. One mistress made her go through a very heavy wash on the Sunday. While in this place she had not once attended Divine worship; neither her master or mistress ever went; and her mistress used constantly to be occupied in needlework on that day.

" There were remarkable points of character about this young woman. Among others, she felt that it was a duty to die for the sin she had committed. ' Thou shalt take no satisfaction for the life of a murderer.'

" Before her day of execution was fixed, she said she should walk with a firm step to the scaffold. During the process of pinioning she was much excited, and greatly overcome with grief. The senior sheriff asked me to speak to her, and I reminded her of what she had so often said. In an instant she replied she was ready, and walked without support to the scaffold. All assistance was declined by her.

" When on the scaffold, she commenced in a peculiarly plaintive voice this prayer : ' Lord, have mercy upon me,

for Jesus Christ's sake ;' which sentence was repeated a number of times. To change the current of her thoughts, and thus relieve her mind, I commenced the Lord's Prayer, to every word of which she responded in the same fervent and mournful, but impassioned, tone of voice. At the close of the petition, 'Forgive us our trespasses,' &c., the drop fell, and all was over.

"The parents of this unhappy young woman had brought her up religiously. They had family prayer in their house. Her declension, therefore, was the more remarkable ; and the testimony she gives to Sabbath-breaking as the cause leading to her great crime, the more deserving consideration.

"It is ill-judged to speak in too strong terms of such heinous offenders, but there were all the outward signs of real penitence about her. She was most anxious that the effect of Sabbath-breaking upon her own mind should be known, and hoped it might be a warning to others. It is not, however, by might nor by power, but by my Spirit, saith the Lord, that any real reformation is to be wrought.—Yours, very faithfully,

"JOHN DAVIS, Ordinary of Newgate."

In an interesting work by the Rev. J. Kingsmill, Chaplain of the Model Prison, Pentonville, entitled "Prisons and Prisoners," it is stated that out of 500 prisoners, 141 regularly attended some place of worship some time of their lives ; but only 5 a short time previous to crime. (p. 33.)

The effect of the restoration of Sabbath privileges is strikingly exemplified by the evidence of Mr. James Panther, before the Committee of the House of Commons of 1832 :—

"*Mr. James Panther, examined.*

"What is your business ?—My occupation is a clerk with a canal carrier.

"In what house ?—John Whitehouse and Sons, carriers from Birmingham to London.

"Are they in the habit of carrying on their business on Sunday ?—They have been in the habit of working their boats on Sunday, till within the last two months : they have come to the resolution of not doing so, in consequence of the state of the men ; by their not having proper instruction, they cannot trust them with any thing.

"They have found that by depriving the men of the Sabbath-day they have become demoralized ?—Entirely so.

"Has there been sufficient time, since they departed from that practice, to see whether any good effect has been produced on the men ?—For my own part I can say, that since they have left off working on Sunday, when I have loaded the boats, I have noticed they have been loaded without an oath being sworn ; previous to this there would be an oath almost every word. Last week there was a boat laden out without an oath. Perhaps if

I were to tell it to persons who know the boatmen, they would not credit what I say."

The following evidence of Dr. Farre, given before the Committee of the House of Commons of 1832, is well known: it has been since confirmed by the authority of other eminent physicans, as well as by general experience. It is so striking that it will be well to quote largely from it:—

"*John Richard Farre, M.D. examined.*

"You have practised as a physician for many years?—Yes.

"State the number of years.—Between thirty and forty.

"Have you had occasion to observe the effect of the observance and non-observance of the seventh day of rest during that time?—I have. I have been in the habit during a great many years of considering the *uses* of the Sabbath, and of observing its *abuses*. The abuses are chiefly manifested in labour and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense it is a holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labour and excitement. A physician always has respect

to the preservation of the restorative power; because if once this be lost, his healing office is at an end. If I shew you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the Divine commandment, you will see from the analogy, that 'the Sabbath was made for man,' as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer, of life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burden. Take that fine animal the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of *continued* diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in

the long-run he breaks down more suddenly ; it abridges the length of his life, and that vigour of his old age which (as to mere animal power) ought to be the object of his preservation. I consider, therefore, that, in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question : but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good will to man, you will perceive, in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy ; but this I will say, that researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of Revelation, and consequently shew that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation ; I would point out the sabbatical rest as necessary to man ; and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exer-

cises of the body or mind, and dissipation, which force the circulation on that day in which it should repose; whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, not one of which, if rightly exercised, tends to abridge life, constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find, in the principles of his doctrine and law, and in the practical application of them, the only and perfect science which prolongs the present and perfects the future life.

"You are aware of the habits of the people of this metropolis; and that a general opinion prevails, that what is called relaxation, attending tea-gardens and such places of amusement, is essential to the health of people who have been engaged in hard labour during other days of the week; what is your opinion of such habits and such people?—I think that, in as far as the habit tends to dissipation, it is positively injurious.

Should you conceive that it was desirable the Legislature should attempt to control such habits?—It would place the Legislature under the most benevolent aspect, if it attempted, both by precept and example, to control all hurtful habits. I consider that the abuse of alcohol is the most destructive of all the habits of British men; and therefore all the facilities of obtaining it are so many means of depriving them of what really sustains them, and of giving to them that which destroys them. There is a peculiar character about the British nation, which I

would express by the words, energy of character. This of itself tends so much to exhaust the man, that he may be somewhat excused for seeking means from without to stimulate him; yet the habit of over-stimulation is the great evil of Englishmen, and the inducements held out on the Sunday, or day of relaxation, to drink, may be considered as one of the chief abuses of the Sabbath. I believe it is a more injurious abuse to the body than that of continued labour.

"There can be no doubt, can there, that the change of air obtained by going to tea-gardens, into the country, must to a certain extent be beneficial to a man who has lived in a more confined air?—Certainly.

"But with a view to the habit that prevails, do you conceive the injuries they sustain counterbalance the good effects?—They more than counterbalance them; and the injury is in exact proportion to the extent to which they over-stimulate. Amongst the innumerable avenues to death, I have contented myself, in reference to the Sabbath, with pointing out the destructive effects of forcing the circulation by over-excitement from things taken into the stomach, and from undue exertions of body and mind. And in these respects, especially by continued excitement, the higher classes also injure themselves, as effectually as the lower do by mere labour of body or intemperance in drinking.

"Then your observations equally apply to all classes of society?—To all classes, high and low.

"In a physiological point of view, provided those stimulants were kept out of the way at those tea-gardens or

coffee-houses, would you consider them still objectionable? —Physiologically considered, power saved is power gained, and the waste of power from every kind of excitement defeats the purpose of the day.

"So that, on the Sabbath, the labouring man is expending the powers of his body, instead of husbanding them for the following week?—That is the fact; and chiefly if the man be engaged in drinking: for I believe that the inducements held out are to drink, and that the practice is to drink.

"The question is, whether, if the poorer sort were restricted to tea-gardens, the relaxation of tea-gardens would be prejudicial to their health?—Of course exercise in the open air promotes health; and it is partly by placing them in a state of temptation, and inducing them to do that which is hurtful, that such places of resort become objectionable.

"You are of opinion that such are the temptations, that in 99 cases out of 100 the person who frequents the tea-gardens is tempted by alcohol?—I cannot state the proportion of persons to whom it proves a temptation, but I think that the danger chiefly lies that way. I consider a relaxation from labour, and an enjoyment of moderate exercise in a pure air, is extremely beneficial; but I do not consider the congregating of persons, and the over stimulation, whether it be of mind or simply the effect of alcohol, which is the result of those assemblies, as beneficial. If that question be further pressed, I should be led to consider the positive injury done, for want of proper ventilation, to the best Christians in the assemblies of our churches. Religion in itself is a healing power.

"If those tea-gardens were stript of pernicious liquors, do you think they would be hurtful to the health of society, or to those who frequent them?—It is a dangerous question. To man, considered in his lower or animal nature, it would not be so prejudicial; but man is something better than an animal, and I think that devoting to pleasure the day of repose (which should be given to the rest of the body, and to that change of thought and exercise of mind which constitute the real source of invigoration), amidst multitudes congregated for purposes of pleasure, actually defeats the primary object of the institution of the Sabbath, as adapted to the higher nature of man.

"Are you satisfied, from your own experience and observations during the many years you have been in your profession, that the present habit of excess on Sunday is injurious to the mass of the population?—An Englishman of the labouring class takes fewer enjoyments during the week than any other person. If he be an industrious man, he labours all the week, and injures himself even by the excess of his labour in working over-hours; Sunday is his only day of refreshment; and if I could persuade him to enjoy that relaxation in the bosom of his family, and to mingle with the religious duties of the day a moderate exercise, not carried to fatigue, in the open air, then I should be doing the poor man a service.

"As a friend to humanity, you would desire some legislative protection to be given to the people of the country in regard to the observance of the Sabbath?—

In all that I have said I have reference, in my views of the Sabbath, to it as a sustaining, repairing, and healing power; and I should rejoice if all of every rank in this country could be protected on this day of rest from over-excitement of body and mind, by which even its medical purpose of repose is defeated.

"In your own practice, have you thought it necessary to carry on the whole of your occupation on a Sunday as on the other six days of the week?—Certainly not.

"Do you think your patients have suffered thereby?—Certainly not.

"Of course, in extreme cases you do?—I consider that the two officers of healing, so to speak, are the clergyman and the medical man; they are the only two classes of persons called on to labour on that day for the benefit of the community. I have found it essential to my own well-being to abridge my labour on the Sabbath to what is actually necessary. I have frequently observed the premature death of medical men from *continued* exertion. In warm climates, and in active service, this is painfully apparent.

"As a seventh day is absolutely necessary for the rest of man, what do you say to the habits of clergymen, who must of necessity labour on the seventh day?—I have advised the clergyman, in lieu of his Sabbath, to rest one day in the week: it forms a continual prescription of mine. I have seen many destroyed by their duties on that day; and to preserve others, I have frequently suspended them for a season from the discharge of those duties.

"So that the clergyman furnishes an illustration of your own principle, as to the ill effects of working on the seventh day continually?—Yes, certainly. I would say further, that quitting the grosser evils of mere animal living from over-stimulation and undue exercise of body, the working of the mind in one continued train of thought is destructive of life in the most distinguished class of society, and that senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life.

"Therefore to all men, of whatever class, who must necessarily be occupied six days in the week, you recommend them to abstain on the seventh, and in the course of life they would gain by it?—Assuredly they would, by giving to their bodies the repose, and to their minds the change of ideas, suited to the day, for which it was appointed by unerring Wisdom.

"And in fact more mental work would be accomplished in their lives?—Certainly, by the increased vigour imparted.

"A human being is so constituted that he needs a day of rest both from mental and bodily labour?—Certainly. You have drawn the inference, from the tenor of my evidence and argument, which I wish to leave on the mind of the legislative body."

Mr. Wilberforce, speaking of Lord Londonderry's destroying himself, in 1822, says:—

"The strong impression of my mind is, that it is the effect of the non-observance of the Sunday, both as abstracting from politics, and from the constant recurrence of the same

reflections, and as correcting the false view of worldly things, and bringing them down to their true diminutiveness. . . . It is very curious to hear the newspapers speaking of incessant application to business, forgetting that by the weekly admission of a day of rest, which our Maker has graciously enjoined, our faculties would be preserved from the effects of this constant strain. I am strongly impressed by the recollection of the endeavour to prevail on the lawyers to give up Sunday consultations, in which poor Romilly (who destroyed himself in 1818) would not concur. If he had suffered his mind to enjoy such occasional remissions, it is highly probable the strings would never have snapped as they did from over-tension."

In a letter to Christophe, king of Hayti, dated Oct. 8, 1818, after recommending that his people abstain from their ordinary labours on the Sabbath, assuring him that at the year's end the sum of their labour will not be found to be lessened by this abstinence, Mr. Wilberforce adds,—

"I well remember that, during the war, when it was proposed to work all Sunday in one of the royal manufactories (for a continuance, not for an occasional service), it was found that the workmen who obtained government consent to abstain from working on Sundays executed, in a few months, even more work than the others."

The following letter, addressed by an Officer of Engineers to Mr. Melmoth Walters, of Bath, shews how strikingly the Sabbath institution is adapted to the physical constitution of man.

"In gratitude for the ordination of the Sabbath, and in corroboration of the testimony borne by Dr. Farre and others to the value and inestimable blessing conferred on man by the ordinance of one day's rest in seven, I would mention to you a fact that came under my personal cognizance as a practical man. Having been desired, some few years ago, by the Government, to carry out an exploration of the then unknown forests of one of our colonies, I engaged a body of men composed of English, Irish, French, and Indians, both Protestants and Roman Catholics, such as I could pick up in the country,—some recommended for their knowledge of adjoining localities, others for their handiness in many useful arts requisite in camping and running straight lines in the dense forest, one for his culinary ability, but each for some useful quality. They were generally men of good character, honesty being the principal point to which I looked in hiring them; but a few of them had been addicted to the too abundant use of spirituous liquors, although, I must say, the generality were sober, steady men. At any rate, their duties whilst in my employ entailed these qualities upon them; for, after leaving the cleared country, we were absent for months from the civilized world, during which period our fare was of the most wholesome nature, although very rough and coarse; each man being allowed as much salt pork and biscuit as he could eat in three meals, with tea and sugar at each, but no vegetables nor milk, and only occasionally a change from salt provisions, when we might shoot any large game, such as deer. The quantity of food taken into the woods as an allowance for each man was nearly

a pound of pork, one and a quarter pound of biscuit, an ounce of tea, and half a pound of moist sugar per day; the latter seeming an enormous quantity, but, on account of unavoidable waste, not found to be excessive. It was also found useful in counteracting the effects of the salt provisions and dry biscuit, as was proved by not a single case of scurvy occurring during the exploration. I mention these particulars as shewing that, although occasionally reduced to great straits for food, and upon very short commons, the men were in general well fed, and had unlimited supplies of *strong* food (as the Indian calls it) found for them by the Government, such as few of our labouring classes can ever obtain; and being also withdrawn from the enervating influences of strong drinks, were in a peculiarly favourable position to stand continuous daily labour. Their bedding was as good, certainly, and in my opinion far superior, to that of the better class of our labouring population, as any one would testify who had experienced the comfort of the bed formed of the boughs of the sapin tree, as compared with the beds in the habitations of some of the rude backwood settlements. Having started upon the exploration, in which the most anxious part of my duty was the keeping up of a steady and sufficient supply of the necessaries of life, and in which the transport of provisions (which was entirely effected upon the backs of the men, the woods being impassable for animals) was the most difficult and costly part of the duty, it became an object of the utmost importance to economize the time during which the consumption of food took place;

in other words, to get the most work upon the least quantity of food; and therefore as men must eat on Sundays as well as other days, if ever a case can be made out, upon which the Sabbath, as a day of rest, might be dispensed with, I think this will fairly be allowed to be a legitimate one—when every ounce of food was money saved, as well as anxiety, and that too to an extent scarcely to be believed by any one who has not experienced the difficulties and known the discontent produced in men by deficient supplies, to say nothing of the gnawings of hunger in one's own stomach; for it must be remembered that all fared alike, and on more than one occasion the parties were reduced to less than a pound of biscuit per day for each man, which, with a plentiful supply of wholesome spring water, was their only sustenance, so that each and all were keenly alive to the necessity of economizing provisions. Now after a very considerable experience, I can bear my testimony, if it be necessary, to the fact, that the men had not the physical power to maintain their work continuously without the seventh day's rest—upon which, as it were, exhausted nature was restored—and a day of rest it most certainly was, for by the time we had encamped and got our supper, and were ready to lie down on Saturday night, until the reveillé on Monday morning at 5 o'clock, a space of 29 hours, I feel confident that I am within bounds when I say, that each man, myself included, passed generally 19 hours in sleep. Upon a few occasions I was driven by a short supply of provisions to make a forced march, so as to get into the cleared

country, or to a depôt, before they were exhausted, when we travelled on Sunday, so as to reach the point of supply on a Tuesday or Wednesday ; but I invariably remarked when we did so, that it was an overstraining of our powers, and that we were obliged, from sheer exhaustion, to devote a day to the repairs of tents, clothes, &c., or in other words, to seek repose from our heavier labours. In making this statement, it must be borne in mind that the labour was not of an ordinary character ; consisting in carrying heavy burthens for about 10 hours, and afterwards having to encamp, entailing during the winter months the excavation of snow to the extent of from two to four feet, and cutting large supplies of fire-wood. I think it may fairly be argued, from this experience, that the ordination of the Sabbath is not only convenient, but that the All-wise Disposer of events has, in its institution, afforded us a lasting proof of his great consideration for the frailty of man, by regulating the requirements of His service in accordance with what I conceive to be the absolute necessities of our nature. I could say more on this subject as a practical man, but have already extended my letter beyond its intended limits. I think that it might be shewn, that in less arduous duties than those herein alluded to, the same remark holds good ; I have given you these facts of a peculiar case in which the men were well fed, well paid, and entirely night and day under my observation, as they were never scarcely out of my sight, and in a position where they could not be said to be weakened by dis-

sipation or the too abundant use of intoxicating liquors."

The unintelligent beast which man is permitted to use for his own purpose, and which is a participator in some of the consequences of his fall, is, by the Divine mercy, included in the provisions and privileges of the Sabbath law, so far as they are applicable to it. Many proprietors of coaches, and persons conversant with horses, taught by experience, have testified to the fact that the health and strength of this useful creature are impaired, and the period during which it may be rendered available is shortened, by not extending to it the seventh-day rest. The following extract from the "Mechanics' Magazine" is strikingly corroborative of this :—

"THE BIANCONI TRAVELLING CARS.—Down to as late a period as the year 1815, public conveyances were very scarce in Ireland, with the exception of the mail and day coaches. In July 1851, Mr. Bianconi, an Italian resident in Ireland, and since so celebrated for his extensive car establishment, started his first car between Cahir and Clonmel, and at the latter end of the year he extended it to Tipperary and Limerick, and shortly afterwards to Carrick and Waterford. At present his establishment contains 110 vehicles, which travel from eight to ten miles per hour, the average fare for travelling

being about 1¼d. per mile. The number of miles over which the cars travel daily is 3806, passing through 140 stations for the changes of horses. The annual consumption of hay is from 3000 to 4000 tons; and of oats, from 30,000 to 40,000 barrels. None of the cars travel on Sunday, with the exception of those connected with the mail. Mr. Bianconi states that there is *a saving of* 13 *per cent. from not working the horses on Sunday*, finding it much easier to work a horse eight miles every week-day, in place of six miles, than an additional six miles on Sundays."

In the preceding pages the author has referred to some of the principal desecrations of the Lord's-day, the injurious effects of which it would be impossible to trace out to their full extent, and which are the chief causes of the absence of so large a proportion of the population from Divine worship. In the "City Mission Magazine" for January, 1852, it is stated (page 6) that, in the year 1852, there are 1,800,000 persons who cannot hear the word of God, if they would do so; and it is also added, "that 200,000 of the provided sittings (in the metropolis) are empty; in other words, out of 2,528,000 persons now congregated in our vast metropolis, the 528,000 are found in the house of God on the Sabbath, while 2,000,000 absent themselves; or, confining the cal-

culation to those who might reasonably be expected to attend, it appears that 528,000 are present, and 988,000 remain away."

This state of things will not surprise those who are acquainted with the numerous temptations held forth to the masses to desecrate the Sabbath, and to spend its sacred hours in purposes the very opposite to those for which it was intended. The active efforts made by Christian associations to spread the knowledge of the Gospel amongst the population, and to train up the otherwise neglected youth of the country in the nurture and admonition of the Lord, are greatly neutralized, by the various inducements presented to them to make the Sabbath a time for gain or for pleasure, rather than for preparing for eternity.

The good effects of the Sunday-school system must be universally acknowledged: indeed it is fearful to think in what a state we should be at the present time, had not the benevolent Raikes suggested this idea. Were it not for Sunday-schools, the moral condition of our population would be infinitely worse than it is. Still the Sunday-school system does not accomplish all the good it might do; and one of the chief causes operating to this end, is undoubtedly the desecration of the

Lord's-day. The temptations to this sin, which assail the young on every side, prove in numerous instances too powerful to be resisted; the consequence is, as soon as they are freed from parental control, they abandon the Sunday-school and the place of worship, and resort to haunts of pleasure and vice. The extent to which the influence of the Sunday-school system is counteracted, by this and other causes of a kindred character, is illustrated by the following returns from several Chaplains of Prisons and Matrons of Penitentiaries, obtained by Mr. T. B. Smithies, of Islington, and extracted from a pamphlet entitled "Voices from Prisons and Penitentiaries":—

PRISONS.	No. of Prisoners.	Pris. who had been Sabbath scholars.	Persons who supplied the Information.
Bath	88	47	Rev. W. C. Osborn, Chaplain
Banff	9	6	James Lyon, Governor.
Beaumaris	18	14	H. Jones, Governor.
Bedford County Prison	100	68	Rev. Geo. Maclear, Chaplain.
Reading	184	106	J. Field.
Brecon Gaol	21	14	Rev. David Price, Chaplain.
Bucks County Prison, Aylesbury	114	83	Rev. Henry Merves, Chaplain.
County Gaol, Cambridge	99	57	The Chaplain.
Cardigan	28	23	Rev. Griffith Thomas, Chap.
Carmarthen Gaol.	32	21	,, Thomas Jones, ,,
Carried forward..	693	439	

Brought Forward..	693	439	
Carnarvon Gaol.....	24	22	Rev. Thomas Thomas, Chap.
Cornwall County Prison	121	63	,, Nich. Kendall, ,,
Derby County Gaol ..	210	127	,, Geo. Pickering, ,,
Derby Female Prison..	28	22	Mrs. M. A. Sims, Matron.
Devon County Gaol and Bridewell, Exeter.. ..	257	140	Rev. W. B. Hellins, Chap.
Dorset County Gaol ..	1057	723	* ,, D. Clemetson, ,,
Durham County Prison	220	95	,, G. H. Hamilton, ,,
Chelmsford, Springfield — Males.....	203	119	G. B. Hamilton.
Ditto — Females.....	12	8	
Flintshire Gaol	27	19	Edward Richard, Governor.
Hereford	88	50	Rev. J. H. Barker, Chaplain.
Huntingdon County Prison	70	45	,, Henry A. Maule, ,,
Maidstone County Gaol	475	191	,, John Winter, ,,
Preston House of Correction	266	181	,, John Clay ,,
New Bailey House of Correction, Salford..	63	58	† ,, C.F.Bagshawe,M.A. ,,
Middlesex House of Detention	90	50	,, George Jepson, ,,
Monmouth County Gaol	63	45	S. Barrett, Governor.
Montgomery Gaol	32	20	John Lloyd, ,,
Oxford Castle	172	98	Rev. G. A. Brown, Chaplain.
Haverfordwest County Gaol	37	19	,, W. W. Harris, ,,
Salop County Prison ..	130	12	,, D. Winstone, ,,
Carried forward..	4338	2546	

* This return embraces the total number of prisoners confined within the whole of the year; the chaplain (Rev. D. Clemetson) having kept a careful register of those who had been Sunday scholars.

† The Rev. C. F. Bagshawe, M.A., Chaplain of the Salford New Bailey, has confined his report to the boys only. He further stated : "The number of convict boys admitted into this prison-school, from 12th April, 1842, to 30th November, 1849, has been 1050, of whom 977 attended Sunday-school; 714 of these attended day and night schools."

Brought forward..	4338	2546	
Bury St. Edmunds County Gaol	97	51	Rev. Edward C. Wells, Chap.
Ipswich County Gaol..	120	67	,, Henry Halls, ,,
Horsemonger-lane County Gaol.....	167	93	,, W. S. Rowe, M.A. ,,
Brixton House of Cor..	253	106	,, George Allan, ,,
Kendal	16	11	*,, J. F. Black. ,,
Kingston-upon-Hull ..	144	107	,, J. Selkirk, ,,
Cupar Prison	63	38	,, A. Kerron, ,,
Glasgow Prisons	749	414	,, John Reid, ,,
Stirling	99	71	,, J. Anderson, ,,
Rothsay	6	4	John Ray, Governor.
Dundee	203	160	Rev. Thos. Stirling, Chaplain.
Dolgelly	6	6	R. Owen, Governor.
Inverness	38	23	Rev. H. Mackenzie, Chaplain.
Edinburgh	553	399	,, J. Smith. ,,
Portland Prison	825	526	,, R. Blaythwayt, Chaplain.
Norwich	30	13	,, J. Hill, ,,
Hamilton.....	42	30	William Hatton, Keeper.
Stafford	408	344	Rev. T. Sedger, M.A., Chap.
Wakefield—Males	340	267	†W. T. Alderson, ,,
Ditto —Females...	60	43	
York Castle.....	70	59	Rev. T. Sutton, Chaplain.
Swansea.....	32	23	,, E. B. Squire, ,,
Millbank—out of 968..	562	359	‡,, John Penny, ,,
Renfrewshire County Prison.....	162	153	,, W. Smith, ,,
Plymouth	43	19	,, G. Bellamy, ,,
Coventry	82	48	,, P. S. Sundbuy, ,,
Perth	432	281	,, William Brown, ,,
TOTAL	9960	6261	

* The Rev. J. F. Black stated the average term of attendance at Sunday-schools by these 11 prisoners was about 4 years.

† Of the 310 prisoners in the Wakefield House of Correction who attended Sunday-school, the Rev. W. T. Alderson states, that after examining them separately, he ascertained that—93 had attended Sunday-school upwards of 5 years; 68 between 3 and 5 years; 59 between 2 and 3 years; 47 between 1 and 2 years; 43 under 1 year.——Total, 310.

‡ The chaplain was unable to complete the examination of all the prisoners.

PENITENTIARIES.	No. of Inmates.	No. who were Scholars.	No. who were Teachers.	Names of Parties who supplied the Information.
Magdalen Asylum, Birmingham	20	12	0	Mrs. E. Carpenter.
Bristol Penitentiary	22	19	2	Mrs. E. Saville, Matron.
Exeter	28	26	2	Mrs. M. M. Mayne, ,,
Gloucester Magd. Asy.	18	17	4	Mrs. S. Wheeler, ,,
Huddersfield workhouse	2	2	0	Jno. Berry, Master.
Hull	30	23	0	Mrs. F. Mellin, Hon. Sec.
Benevolent Inst., L'pool	15	11	0	Mrs. Cropper, Mem. C.
Guardian Asy., Leeds	15	14	1	Mrs. Mary Battery.
Refuge for the Destitute, Hackney-road	36	22	2	Rev. S. C. Hooley, Chap.
London Female Penitentiary, Pentonville	87	68	3	Mrs. H. Cooper, Matron.
Female Aid So.,& Home for Penitent Females	55	27	0	Mrs. M. J. Kemp, ,,
Guardian Society Asy.	32	22	1	Mrs. E. Dickens, ,,
Norfolk and Norwich Magdalen	11	9	0	Mrs. M. A. Curson, ,,
Newcastle-on-Tyne Penitentiary	27	23	0	Mrs. M. Robson, ,,
Nottingham Pen.	13	8	0	Mrs. E. Kerry, ,,
York Pen.	10	8	0	Mrs. Piffe, ,,
TOTAL	431	311	15	

From the foregoing returns, then, it appears that out of *ten thousand three hundred and sixty-one* inmates of the principal prisons and penitentiaries of our country, not fewer than *six thousand five hundred and seventy-two* previously received instruction in Sabbath-schools. It is possible that many of these

had attended the schools for a short period, and with much irregularity; but still, admitting the 310 persons in the Wakefield House of Correction to furnish a fair average of the whole, it will be found that full *fifty per cent.* had attended Sabbath-schools for *upwards of three years!*

These statistics should not cause us to attach less importance to Sunday-schools; but rather to use efforts to remove those powerful agencies of evil in operation—and prominent amongst them the desecration of the Lord's-day—which so fearfully frustrate the good these invaluable institutions are calculated to effect.

It is scarcely possible for a Christian mind to contemplate the wide-spread profanation of the Sabbath without concluding that something should be done to diminish it; counteracting, as it does to a great extent, the efforts made to promote religion, and eating away the morality of the community. It must also be remembered, that it is an evil the nature of which is to increase and gain strength and permanency by neglect. It is, however, as certain as it is encouraging that it can be diminished and checked; and that every endeavour in this direction is followed by some

beneficial result. The exertions which have been made, and their consequences so far as they have been apparent, will form the subject of the Second Part of this book.

HISTORY OF EFFORTS

TO PROMOTE THE

DUE OBSERVANCE OF THE LORD'S-DAY.

This account will commence with the year 1831, when the Society to promote the due Observance of the Lord's-day was formed. From that period an accurate record of facts bearing on this subject has been kept by the Society, and materials of an authentic character for a history of the question have been collected. From the earliest times the Lord's-day has been regarded with reverence in these islands, even from the introduction of Christianity. Laws to protect the sanctity of the Lord's-day were made by King Ina, about the year 688; by Alfred, in the year 876; by Edward, his son, about the year 912; by Edgar, about the year 966; and by Canute, about the year 1026.* The legislative enactments subsequently

* A Treatise of the Sabbath-day, by Dr. Fr. White, Lord Bishop of Ely. London: 1636.

passed, and still on our Statute-book, indicate clearly that this subject continued, in all periods of our history, to be one of interest and importance in public esteem. Mention of the observance of the Lord's-day is made at a very remote period of the history of Ireland, before the errors of Popery had corrupted the purity of the Christian faith in that country.

With this brief allusion to the history of the observance of the Lord's-day before the year 1831, we shall now proceed to detail it since that time; studying the same conciseness which has been all through consulted, and which is absolutely necessary to prevent this book acquiring a size on many grounds undesirable.

It would be appropriate to mention here the circumstances which led to the formation of the Lord's-day Observance Society; as that Society has been instrumental in exercising a considerable check on the desecration ot the Lord's-day. Its effects are to be estimated, not so much by the positive results of its exertions,—although they are neither few, nor unimportant,—as by considering how much worse the desecration of the Lord's-day would have been, than it is, had not such a Society existed to oppose its progress. The Society has been identified more or or less with every movement of a public character

relating to the Lord's-day which has taken place since its formation.

In the year 1830, a Letter had been addressed by Dr. Blomfield, Lord Bishop of London, to the inhabitants of London and Westminster, calling their attention to the desecration of the Lord's-day which prevailed, and the importance of its due observance. Sermons inculcating this duty were in consequence preached throughout the diocese of London generally; and a volume of sermons on the subject was published by the Rev. Daniel Wilson, at that time vicar of Islington, now Lord Bishop of Calcutta, which deserves special mention, owing to the ability with which the question is treated. By these means public attention was strongly drawn to the subject: it was universally felt and admitted that the Lord's-day was greatly desecrated; and that much ignorance existed as to the Scriptural basis on which the duty rested. It is very possible that this feeling, however strong, would have soon subsided, and that no public practical result would have followed, had not the idea suggested itself to the mind of Mr. Joseph Wilson, then of Clapham Common, at a time when the effect of associated effort was not so well understood as at present,

that a society should be formed to promote the due observance of the Lord's-day. Mr. Wilson consulted the Bishop of Calcutta as to the expediency of such a step. The proposal at once received the approval of his Lordship, who prepared a statement of the object and principles of the Society, and of the rules by which its proceedings were to be directed. These rules were subsequently adopted at a numerous meeting of friends of the observance of the Lord's-day, who met at the house of Mr. Wilson. The Society was accordingly formed; Mr. Wilson accepting the office of its Honorary Secretary; in which capacity he has continued, by his gratuitous personal exertions and counsel, to foster the Society which he was thus instrumental in founding.

The following resolutions, adopted at the first public meeting of the Society, embody the principles on which it is based, and its objects:—

"I. That this Meeting is firmly persuaded that the dedication of one day in every seven to religious rest, and the worship of Almighty God, is of Divine authority and perpetual obligation, as a characteristic of revealed religion during all its successive periods; having been

enjoined upon man at the creation—recognised and confirmed in the most solemn manner in the Ten Commandments—urged by the Prophets as an essential duty, about to form a part of the institutions of the Messiah's kingdom—vindicated by our Divine Lord from the unauthorized additions and impositions of the Jewish teachers—transferred by Him and his Apostles, upon the abrogation of the ceremonies of the Mosaic Law, to the first day of the week, in commemoration of the resurrection of Christ, and on that account called the 'Lord's-day'—and finally established in more than all its primitive glory as an ordinance of the spiritual universal Church of the New Testament, and a standing pledge and foretaste of the eternal rest of Heaven. And that this Meeting believes that every person in a Christian country is bound in conscience to devote this seventh portion of his time to the honour of God;—by resting from the business of his calling; by abstaining altogether from the pursuit of gain, and from ordinary pastimes and recreations; by guarding against every worldly avocation and interruption; and by spending the entire day in the public and private duties of religion, with the exception of such works of necessity and charity as our Saviour, by His example, was pleased to allow and commend: so as to designate this one day of rest and Divine service, after six days of labour, as a more distinguished privilege of the Christian than it was of the Patriarchal and Jewish dispensations.

"II. That this Meeting witnesses with sorrow and alarm the attempts which have of late years been delibe-

rately and systematically made to impugn the Divine obligation of the Lord's-day, and to remove the foundations of the duty of keeping it holy, from the express command of God, to the uncertain dictates of human authority and expediency; thus virtually releasing the consciences of men from the paramount claims of this primeval ordinance, as repeated in the Fourth Commandment, and affording to its actual profanation excuse and encouragement. And this Meeting cannot but further lament the licence which has thus been given, perhaps often unintentionally, to the corrupt propensities of our fallen nature, generally, in their opposition to the worship of God; as well as the countenance which has been lent, in particular, to the carelessness of the worldly-minded, and the impieties of the sceptical and profane.

"III. That this Meeting contemplates also with grief and dismay the present widely-extended violations of the Lord's-day, which have arisen from these and other causes:—the many infractions of its primary duties which are too often exhibited by the great and the wealthy, and which are thus diffused through all classes of the community; the opening of shops, and the trafficking in the early part of the day, for which the late payment of workmen's wages on the Saturday is often made an excuse; the encroaching abuses and disorders of beer and spirit houses; the multiplication of tea-gardens and other places of public resort for amusement and dissipation; the systematic violation of the Christian Sabbath by steam-vessels, carriages on rail-roads, stage-coaches, barges, packets, and other public conveyances; and, above all, the enor-

mous evil of the Sunday newspapers, which are published and vended with pernicious diligence, openly trampling upon the first duties of Christianity, and introducing all that destruction of the great principles of morals and religion which a Sunday Press necessarily involves. And that this Meeting believes that these and other instances of contempt and profanation of the Lord's-day are already threatening a general dissoluteness of manners, and are loosening those bonds of civil order and religious obedience by which the tranquillity of nations is maintained.

"IV. That this Meeting is persuaded that it is the paramount duty of a Christian nation to confess its allegiance to Almighty God, and its faith in a Divine Redeemer, by honouring in every proper manner this solemn institution—by encouraging amongst all classes of persons the due observance of its sanctity—by making the most ample provision for the public worship of God—by discouraging and repressing open inroads upon its sacred duties—by inserting suitable guards for its observance, wherever necessary, in new Acts of Parliament—by providing for the suppression of outrageous offences—by reviving and amending the Statutes which have become obsolete and inefficient—and by doing everything in its power to defend, mildly and firmly, the Christian Sabbath from open violence and desecration: so as not to interfere with the conscience of individuals in their private and retired sentiments or conduct, or to attempt anything beyond that protection of this fundamental institution of Revealed Religion which it is the province of a Christian legislature to afford. And this Meeting considers the British nation as more especially bound to grant this

protection, because the Divine authority of the Lord's-day has ever been admitted and acknowledged as a law of the land, however particular enactments may have fallen into disuse or become ineffective.

"V. That this Meeting is persuaded that the welfare of nations is intimately connected with the due sanctification of the Christian Sabbath; as it lies at the foundation of all practical religion, and is the season peculiarly appointed for instructing mankind in the doctrines and duties of Christianity; and also as the conscientious observance of it tends to secure the blessing of God, while its violation brings down his severest judgments upon all the undertakings and interests of a nation; that the favour and blessing of the Almighty are the only source of peace and tranquillity, and His displeasure the most certain precursor of confusion and ruin; that the Divine chastisements now abroad in the world place before us with awful warning the critical danger of neglecting any of the appointments of Christianity, or of subtracting any portion of the time which our Creator claims for His immediate service; and that a contempt of the Sabbath, at all times sinful and criminal, would be more signally so at this period, when that very contempt has visibly led to the fearful decay, and in many places almost extinction, of spiritual religion among the nations of the Continent, and to the proportionate growth of superstition, profaneness, Neologism, Socinianism, and Infidelity; and has been visited with a series of tremendous judgments, during the last forty years, which hold them up to us as beacons to avoid their sins, if we would escape their punishment.

"VI. That this Meeting, being persuaded that Almighty God will favour every sincere endeavour to confess His truth and glorify His name in the midst of the infidelity and lukewarmness which surround us, is desirous to attempt something, however feebly, for the vindication and revival of the dignity and authority of the Lord's-day, on the basis of its Divine institution, and its indissoluble connection with all the various and immense spiritual and temporal blessings which Christianity is designed to diffuse. That each of its members will endeavour to scrutinize and amend his own spirit and conduct; to exert all due influence with his domestics and dependants, and among his neighbours and tradesmen; to aim at raising the tone of sentiment and feeling among all classes of society, from the highest to the lowest; and to promote and encourage earnest prayer to Almighty God for the grace of His Holy Spirit to accompany and bless the efforts which may be made to further this momentous object.

"That this Meeting rejoices in the interest which is beginning to appear in different parts of the country in this sacred cause; and relies on the active co-operation of all the sincere followers of our Divine Redeemer and Lord, to aid it in the plans which it may adopt, consistently with the spirit of the Gospel, for advancing the scriptural honour and sanctification of the day on which the consummation of His sacrifice has ever been celebrated in the universal Christian Church.

"VII. That a Society be now formed, consisting of such persons as approve of the above resolutions, and

subscribe the sum required by the rules to be hereafter agreed to, to be designated "The Society for Promoting the Due Observance of the Lord's-day;" the objects of which shall be—

"1. To diffuse information as widely as possible on the subject, by the publication and circulation of Books and Tracts on the Divine authority of the Institution—on the objections raised against it—on its practical duties—its unnumbered benefits—the prevailing violations of it—the new inroads made on its sanctity—the best means of abating or preventing those evils, and promoting the sanctification of the day—and on similar topics.

"2. To adopt all such measures, consistent with Scriptural principles, as may appear best adapted to lead to a due observance of the Lord's-day in the Metropolis, and throughout the Empire.

"3. To open a correspondence throughout the British Empire, and if possible on the continent of Europe, and wherever else suitable opportunities may occur, for the purpose of forming Local Associations, and for maintaining a friendly intercourse with societies already existing, or that may be established, with the view of promoting the due observance of the Lord's-day.

"4. To aid, as far as the funds of the Society may allow, the Local Associations which may most stand in need of support.

"5. To promote, by all proper measures, Petitions to the Legislature, throughout the country, for the enactment of such laws as may be necessary for re-

pressing the open violation of the Lord's-day, and for protecting the Christian worshipper in the peaceful exercise of his duties.

"6. And generally to form a point of union, if God should be pleased to bless the design, for the efforts which may be made in every part of the world towards this great object."

1831-2.—The first year of the Society's existence was occupied in opening a correspondence all through the kingdom; the result of which clearly shewed that the Lord's-day was fearfully desecrated in all parts of the country; and that this desecration was on the increase, owing to the want of church accommodation, and the various inducements held forth to the population, particularly in the large towns, to seek their own pleasure on the Lord's-day. It was also ascertained that great numbers of persons mourned over this prevailing disregard for the Lord's-day, but considered it almost a hopeless thing to check the progress of the evil by isolated efforts: all such rejoiced at the formation of the Society, and expressed their readiness to assist in its efforts.

The Society formed Associations, to co-operate with it in its objects, in many places: it also prepared and widely circulated Tracts, on the

importance of the Observance of the Lord's-day, addressed to the Higher Orders, to the Clergy, to Masters and Heads of Families, to Tradesmen and Shopkeepers.

It likewise instituted an inquiry into the laws in existence for protecting the sanctity of the Lord's-day: this inquiry led to the conclusion that, owing to their inefficiency, improved legislation on the subject was greatly needed.

When a bill for the amendment of the act which authorized the establishment of Beer-houses was under the consideration of Parliament, the Society originated Petitions, praying for the insertion of certain clauses prohibiting the sale of beer on the Lord's-day. The dissolution of Parliament, however, prevented the Society prosecuting this object.

1832-3.—A resolution was adopted by a majority of the proprietors of the Zoological Society in the Regent's Park, to open the gardens to the public on the Lord's-day. The Lord's-day Observance Society vainly used its influence to prevent the adoption of this resolution.

Sir A. Agnew, Bart., moved for a select committee of the House of Commons, to receive evidence on the inefficient state of the laws respecting the Lord's-

day. It was appointed on the 3rd July, 1832, and a voluminous body of evidence was furnished by persons of different grades and professions, during the seventeen days the committee sat. This evidence disclosed the fearful extent to which desecration of the Lord's-day prevailed, and fully established the necessity for an amendment of the existing laws for promoting its due observance.

The following are extracts from the Report of the Committee on the evidence taken before them :—

3. "Your Committee regret to be under the necessity of stating, that the evidence which has been submitted to them exhibits a systematic and widely spread violation of the Lord's-day, which, in their judgment, cannot fail to be highly injurious to the best interests of the people, and which is calculated to bring down upon the country the Divine displeasure."

17. "To satisfy the House of the total inefficiency of the existing penalties against buying and selling, it is only necessary to refer to the testimony of the several Magistrates whom your Committee have examined. Some Sunday traders have been known openly to mock at them, and have even offered to pay them six months in advance, to save the trouble of informations; boasting that their gains were so great on Sunday mornings that they could well afford to pay 5s. out of them."

23. "In recommending a general revision and amendment of the laws for the observance of the Sabbath, it

should be observed, that Sunday labour is generally looked upon as degradation; and it appears in evidence, that in each trade, in proportion to its disregard of the Lord's-day, is the immorality of those engaged in it."

24. "The workmen are aware, and the masters in many trades admit the fact, that were the Sunday labour to cease, it would occasion no diminution of the weekly wages."

27. "Your Committee have approached the subject committed to their investigation impressed with a deep sense, not only of its importance, but also of the difficulties which are generally supposed to attend it. The weight of the evidence presented to them has nevertheless led them to concur in recommending an amendment of the law, as both indispensable and practicable. The letter no less than the spirit of English legislation, since the Reformation, in relation to the observance of the Lord's-day, has uniformly been directed against all desecrations of it, by the exercise of any worldly labour, business, or 'ordinary calling' on that day, as will be seen by referring to the abstract of the laws contained in the Appendix. But whilst the tenor of the law has been favourable to the maintenance of this most important institution of the Christian religion,—the more or less decorous observance of which may be considered, at any given time, to afford the safest test of the greater or less degree of moral and religious feeling pervading the community,—it is much to be deplored that, owing in a great measure to the difficulties attending a due enforcement of its provisions, the absence of adequate penalties, and

the defective mode prescribed for recovering them,—but owing still more to the lax spirit of the age in reference to religious obligation,—the law itself is found to be practically insufficient to secure the objects for which it professes to provide."

28. "Your Committee, however, whilst thus recommending an emendation of the law, as necessary to put down gross desecrations of the Lord's-day, and to enable all classes to avail themselves of its privileges, avow that, in anticipating an improved observance of it as the result of more efficient laws, they rely chiefly on the moral support which these would receive, as well from the highest authorities of the Church, its clergy, and ministers of all denominations, as from the example of the upper classes, the magistracy, and all respectable heads of families; and it may be added, from the increasing conviction of all classes, derived from experience, of the value of the day of rest to themselves."

36. "Your Committee beg the House distinctly to understand that they are very far from wishing that the legislature should revert to the principle of the fourteenth section of the Act 1, and the fifth section of the Act 23, of Queen Elizabeth, whereby forbearing to 'repair to church, chapel, or place of common prayer' subjected the individual to heavy penalties: on the contrary, they are fully impressed with the truth of the remark given in evidence by the Bishop of London, that such provisions were 'a mistake in legislation.' But it is one thing to force the conscience of a man, and it is another to protect his civil liberty, of worshipping God according to his

conscience on the Lord's-day, from the avaricious or disorderly encroachments of his unconscientious neighbour."

40. "Your Committee are of opinion that the amendment of the law which they have ventured to recommend, is not only in itself a proper and necessary measure, but, moreover, that the moral influence over all classes of men, which will be produced by the very fact of the attention of the Legislature being directed to this subject, will in itself be very considerable. Nor can it reasonably be doubted, that by means of such amendments a considerable attention would be given to the temporal comforts of individuals, more especially those in the middle and lower classes of society. Indeed, in the words of one of the witnesses examined by your Committee, (confirmed by the testimony of many others,) the tradesmen themselves would consider a more strict law for the observance of that day, not as a restraint, but 'as a blessing.' Your Committee feel assured that an increase of true religion must also follow, inasmuch as many persons, thus favoured with an entire day of rest, would be led to employ it for religious purposes; and that a great accession would accrue to the strength and prosperity of the state itself, arising out of the improved tone of morals which a due observance of the Sabbath-day invariably produces: and there are, moreover, abundant grounds, both in the word of God and in the history of past ages, to expect that His blessing and favour would accompany such an endeavour to promote the honour due to His holy name and commandment."

41. "Your Committee conclude with expressing their

earnest hope, that early in the ensuing session the House will take into consideration the suggestions which they have made, and especially the evidence on which these suggestions are founded, with a view to amending the laws relating to the observance of the Lord's-day."

1833-4.—Numerous petitions were presented from all parts of the kingdom, praying for the interference of the Legislature in behalf of those who needed the protection of more efficient laws to enable them to enjoy without loss or injury the privileges of the Lord's-day: the number of these petitions, up to May 24, 1833, amounted to 1060, signed by 261,706 persons.

Sir Andrew Agnew introduced a bill in the session of 1833, the provisions of which were in accordance with the prayers of these petitions, and with the recommendations of the Committee of 1832: this bill passed the first reading with difficulty, and was finally lost on the second reading.

Upon the rejection of this bill, Sir Andrew Agnew introduced a bill to enable the election of officers of corporations and other public companies, now required to be held on the Lord's-day, to be held on the Saturday next preceding, or on the Monday next ensuing. This Act received the royal assent July 24, 1833, and is the 3 & 4 William IV. c. 31. The operation of this Act has been very beneficial in

putting an end to many glaring desecrations of the Lord's-day. He also introduced another bill, for removing Saturday and Monday markets to other days of the week; but being unfavourably received by the House, it was withdrawn.

Mr. W. Petre, member for Bodmin, immediately after introduced a bill to amend and consolidate the laws respecting the Lord's-day. This bill was founded merely on expediency, and did not recognise the Divine authority of the Lord's-day: it was consequently opposed by the friends of the Lord's-day in the House, as well as by those who regarded the agitation of this subject with dislike. The debate on the second reading having been adjourned, Mr. Poulter did not bring it before the House again, but withdrew the bill, owing to the opposition it met with from all quarters.

A great many publications were issued by the Lord's-day Observance Society, and widely circulated; amongst them, Addresses to Coach Drivers and Waggoners; to Keepers of Inns and Taverns; to Seamen; On the Nature and Obligation of the Christian Sabbath; Hints to Travellers on the Continent.

1834-5.—The attention of the Lord's-day Observance Society was directed to the desecration of the

Lord's-day on the Thames by steam-boats carrying passengers for pleasure: on board one steamer there were as many as 1200 persons, on board another there were 600 persons, on a certain Sunday.

In the county of Derby, 70 Associations were formed to co-operate with the Society, the effects of which were seen in an increased attendance at the churches of the parishes comprised in them.

The Auxiliary Society established in Derby circulated 55,000 publications on the subject of the due observance of the Lord's-day; and twenty-eight public meetings were held in the county; so great was the interest excited in the subject.

Associations were also formed in some towns in Ireland to promote the object. The Synod of Ulster particularly called the attention of their Presbyteries to the importance of increased efforts to check the growing desecration of the Lord's-day: active exertions were also made in various parts of Wales with the same view, especially by the Calvinistic Methodists.

The General Assembly in Scotland, having appointed a Committee to report upon the extent of Sabbath profanation in that country, resolved, at their meeting in June 1834, to issue a Pastoral admonition, to be read by all their ministers from their

respective pulpits on the Lord's-day. The Wesleyan Methodists also, in all parts of the kingdom, zealously co-operated in efforts to promote the observance of the Lord's-day.

The Flatmen and Bargemen employed on the Mersey and Irwell, petitioned the company of proprietors to be relieved from labour on the Lord's-day. A suspension of labour on Sundays, in consequence, took place; and such was the gratitude of the men for this restoration of the privileges of the Christian Sabbath, that by working late on Saturday night, and proceeding on their passage the earliest hour on Monday morning, they performed in six days the same amount of work as they did before during the seven continuous days of labour.

The Lord's-day Society opened a correspondence with Vevey in the Canton de Vaud, where a Society had been formed to promote the observance of the Lord's-day.

In the session of 1834, Sir Andrew Agnew again renewed his efforts to obtain an amendment of the laws respecting the Lord's-day: he introduced a bill for extending to all classes that protection in the enjoyment of its privileges which was so generally desired. The bill was read the first time without a division: it was, however, thrown out on the second

reading, though numerous petitions in its favour were presented from all parts of the country.

A bill was introduced in the House of Lords, by Lord Wynford, entitled, "An Act for the better Observance of the Lord's-day, and the more effectual Prevention of Drunkenness." It passed the second reading, and was then withdrawn. The withdrawal of this bill was not regretted by the friends of the observance of the Lord's-day generally, as some of its clauses seriously compromised the principle of the Sabbath institution, by sanctioning travelling, the sale of intoxicating drinks, and baking, on the Lord's-day.

At the same time, Mr. Hesketh Fleetwood brought in a bill in the House of Commons, entitled, "A Bill to facilitate and promote the better and more regular Observance of the Lord's-day, commonly called Sunday." This bill proposed some valuable amendments of the existing laws on the Lord's-day; but whilst repealing some old statutes, it did not re-enact the substance of their provisions; and in some respects it sanctioned proceedings at variance with the due observance of the Lord's-day: it was lost on the second reading.

Mr. Poulter, about the same time, brought in a bill, entitled, "A Bill to render more effectual an

Act of the 29th of King Charles II., for the better Observance of the Lord's-day." On the 4th June, 1834, this bill passed through a committee *pro formâ*, with the understanding that the debate should be taken "in bringing up the report." On the 2nd July the details were taken into consideration, when clauses being struck out, and amendments introduced, which entirely altered the original object of the bill, it passed as amended on the report. Further alterations, of the same objectionable character, being proposed at its third reading, it was opposed by all in the House who were friendly to the observance of the Lord's-day, and was, happily, thrown out.

In the same session of 1834, Sir Andrew Agnew again introduced a bill for the purpose of removing Saturday and Monday fairs and markets to other days. It was, however, as on the former occasion, rejected.

The Lord's-day Observance Society addressed memorials to the Directors of Railway Companies, earnestly entreating them to have clauses introduced into the railway bills proposed to Parliament, to prevent the conveyance of passengers on the Lord's-day; and, at the same time, they urged upon their friends and correspondents, who resided in

the neighbourhoods through which the lines were to pass, to petition Parliament to the same effect, and to request their representatives to support the petitions.

1835-6.—Several railway bills passed the House of Commons, having a clause prohibiting the running of trains on the Lord's-day. These clauses were, in every case, struck out in their passage through the House of Lords; and thus railway traffic on the Lord's-day received the sanction of the Legislature. A similar course was pursued in reference to a bill for establishing a cattle-market in Islington.

The number of Licensed Coaches in 1835 was 2950 : of these, 1521 were licensed to travel on the Lord's-day; performing on each Sunday 8294 journeys. This number did not include hackney-coaches or cabriolets.

A great increase took place in the number of Associations, formed in all parts of the kingdom, to co-operate with the Lord's-day Observance Society.

At the anniversary meeting of the Lord's-day Observance Society, the Lord Bishop of London, in lamenting the spiritual destitution of the metropolis, announced his proposal for building fifty new churches.

1836-7.—A conversation took place in the House

of Commons, which caused the friends of the observance of the Lord's-day to apprehend that a design was entertained to introduce a new kind of labour into the London Post-office, by transmitting country letters through London on the Lord's-day ; which, besides being objectionable in itself, was justly regarded as a preliminary step to having a delivery of letters in London on Sundays.

Public meetings were held in many of the London parishes for the purpose of forming associations to co-operate with the Lord's-day Observance Society : similar meetings were also held in various towns in the country. The efforts, originated at these meetings, to promote the due observance of the Lord's-day in the several localities, were productive of the most beneficial effect.

The Messrs. Whitehouse and Sons, carriers on an extensive scale on the Grand Junction Canal, came to a resolution to stop their boats during the four-and-twenty hours of the Lord's-day.

The Rev. John Davies, of St. Clement's, Worcester, delivered lectures in Worcester and other towns on the degraded condition of boatmen, in consequence of their being deprived of the priviliges of the Lord's-day.

The Clergy of the parish of Marylebone cir-

culated an address, calling the attention of the inhabitants to the obligation of observing the Lord's-day; and the Clergy of the deanery of Southwark, assembled at the request of the Rural Dean, came to a resolution to preach in their respective churches on the subject.

A judgment of great importance was given in the House of Lords, by the Lord Chancellor, Lord Brougham, and Lord Wynford, on appeal from the sentence of a court in Scotland,—deciding that a master hairdresser could not compel his apprentice to assist him in his worldly calling on the Lord's-day. Much legal ingenuity was used in order to prove that the practice in question came within the excepted cases of piety, mercy, and necessity; but this plea was overruled by the learned Judges.

In April, 1836, Sir Andrew Agnew again introduced a general measure to promote the observance of the Lord's-day. It passed the first reading, but was thrown out on the second reading.

1837-8.—The railway system now began to be prominently instrumental in the desecration of the Lord's-day, by affording facilities for travelling: and even at this early period, when it was as yet in its infancy, the friends of the Observance of the Lord's-day felt the necessity of carefully watching its progress, and of

using efforts to check the tendency to disregard the Divine command its promoters evinced.

The increased and successful efforts made in this year to promote church extension, is a gratifying feature in its religious history, and particularly as bearing on the observance of the Lord's-day; for there can be no doubt but that want of church accommodation, and the deficient accommodation supplied to the poor, were causes which contributed to induce habits of non-attendance at Divine worship. The Bishops of London and Chester were foremost in the work of church extension in their respective dioceses, in which the vast increase of population, without a proportionate increase in churches, caused the want to be most felt.

The beneficial effects of the Associations formed in different parts of the kingdom began to be apparent: the extent of the desecration of the Lord's-day in many localities was ascertained, and efforts were made to diminish it. The president of one Association reported, that in the course of six months much good had been done; that a great reform had taken place; and that the labourers formerly paid late on Saturday were then paid on Friday; that few shops were open on Sunday; and that the general habits of the people were improved.

The Rev. John Davies, of Worcester, continued

with undiminished activity his exertions to call public attention to the condition of the men employed on canals and navigable rivers, and his endeavours to improve it. The degradation of this class was great. A person who had been conversant with them, as a lock-keeper, for twelve years, thus describes them. "The boatmen, who, almost without exception, work on the Sabbath, are of such abandoned conduct that they generally shorten their lives by it. There are scarcely any men now living who were in the employment twelve years since. Their language is very profane; they are generally given to intemperance, and ruin their constitutions by these and other vices. They are in the practice of robbing the wine and spirits in the boats. Though there are a few solitary instances of sober men, yet one does not know a boat's crew consisting of three or four who are so."

He describes thus their sensibility to their degradation, and to its cause, the privation of Sabbath privileges. "If reproved for any sin, they reply: 'What is the use of leaving off our sins? we are obliged to break the Sabbath, and if we break one commandment we will break the whole;' thus yielding to a sort of desperation in wickedness." The disclosures of their feelings made by the boatmen to

Mr. Davies, however, shewed that they, in many instances, suffered much distress of conscience. One man declared that every step he took, when at work on Sunday, went to his very heart. Another, who had a wife and seven children, twice suffered himself to be thrown out of employment, rather than wound his conscience by working on the Lord's-day; but the craving wants of a large family compelled him to resume his occupation.

The Bishop of Worcester gave every encouragement in his power to Mr. Davies, and, at his request, licensed a clergyman specially to instruct the boatmen on the river Severn, and on the Worcester and Birmingham Canal.

The parochial authorities in the metropolis interested themselves in the subject, by using the power with which the laws entrusted them to diminish the profanation of the Lord's-day. The Middlesex Magistrates passed a resolution to represent to Government the importance of closing public-houses during the early part of the Lord's-day.

At some of the annual meetings of the proprietors of railroad companies, individual shareholders proposed resolutions to stop the running of trains on the Lord's-day; but in no one case did they succeed in their endeavours.

A memorial was presented to the Council of the

Zoological Society, signed by thirty-six of the Clergy of St. Pancras and St. Marylebone, in which parishes the gardens are situated, and supported by the Bishop of the diocese, praying that the gardens should be shut up on the Lord's-day. The Council professed their inability to comply, on the ground that it would be a violation of the rights and privileges of the Society.

A bill was introduced into Parliament this session respecting the Hippodrome at Notting Hill, in which was a clause, admitting pedestrians to the Hippodrome on Sundays, without making any charge whatever, for the purpose of walking therein at certain specified hours, and enacting that no amusements, pastimes, or recreations whatsoever should be carried on or permitted upon the premises on Sunday, and that no spirits, beer, ale, porter, or other liquors or refreshments should be sold. It is painful to record that this clause was struck out of the bill by the Select Committee of the House of Commons, and the bill passed through all its stages in that House without its restoration. The Lord's-day Observance Society, in conjunction with the Society for the Suppression of Vice, exerted itself strenuously and successfully in obtaining the restoration of this clause, in the passage of the bill through the House of Lords.

Sir Andrew Agnew introduced another general bill into the House of Commons, founded on the Divine authority and perpetual obligation of the Sabbath institution. It was substantially the same as that which had been rejected in the year 1833. The agitation of the question, both in and out of Parliament, in the mean time, had proved useful. This was apparent in the increased sympathy evinced by the country, as shewn by petitions in favour of the bill, and also by the altered tone both of the press and Legislature in reference to it. Doubtless the extraordinary union of perseverance and endurance of opposition and insult, so remarkably combined in the character of Sir Andrew, greatly mitigated the feelings of hostility with which his measures were in former years regarded. The bill passed the first reading by a large and triumphant majority, and also the second reading. Thus its principle was recognised. The death of King William IV., however, caused the dissolution of Parliament, and consequently put a stop to the further progress of the measure.

This was the last parliamentary effort to promote the observance of the Lord's-day of Sir A. Agnew, as he was not returned in the ensuing Parliament. His labours in this cause, however, did not terminate

with his career as a legislator: his efforts in the House of Commons produced a striking effect both on the Parliament and the country, in causing greater regard to be paid to the Lord's-day. The place of Sir Andrew in Parliament has not been since supplied; and it appears not at all likely that it will be. Few indeed possess the moral courage and patience to persist in bringing before Parliament a subject which excites the bitterest feelings of the human heart, because it censures its failings and is opposed to its love of the world.

Mr. Plumptre introduced a bill into the House of Commons to prevent trading on the Lord's-day. Although the bill was rejected, yet it was discussed with an amount of consideration which favourably contrasted with the feeling exhibited towards measures of this nature in past years.

1838-9.—Efforts to promote the observance of the Lord's-day increased considerably in all parts of the kingdom; and whilst the inquiries instituted disclosed a fearful amount of profanation of it, the results of these efforts were most encouraging. One mode of proceeding was remarkably successful, namely, that of deputations from the respectable inhabitants waiting on the shop-keepers and others

who followed their ordinary business on Sunday, with a view of inducing them to relinquish the practice. Many were in this way prevailed upon to close their shops on Sundays. Endeavours were also made to prevail on individuals following the same calling to agree together to close their shops on Sundays. These endeavours generally failed, owing to one or two persons declining to accede to this arrangement, or breaking through it. Still such attempts are desirable; and although they may fail in their ultimate object, they answer the important end of keeping the consciences of tradespeople alive to the sin of thus profaning the Lord's-day, to which otherwise many of them would become insensible.

At Ipswich a steamer ceased running on the Lord's-day, in consequence of an application made to the proprietors by the Association formed there to promote the observance of the Lord's-day. The interference of the Associations in the vicinity of lines of railway, in some instances, prevented the works being proceeded with on Sundays; in the formation of the Great Western line of railway, and subsequently in that of other lines, much work having been done on Sundays, under the pretext of enabling the contractors to fulfil their engagements.

The Liverpool Association to promote the Obser-

vance of the Lord's-day made an application to the boat-owners and coal-proprietors trading on the Leeds and Liverpool Canal to abstain from traffic on the Lord's-day : the majority of them complied with the request. The City of Dublin Steam Packet Company also discontinued running their Packets on Sundays.

At Stow-market the bakers, by common agreement, ceased to bake on Sundays ; and although a little dissatisfaction was caused at first, it soon ceased to be expressed.

In Liverpool, out of 185 hairdressers, 161 closed their shops on the Lord's-day. At Leamington the licensed coach and cab drivers were prohibited standing in the streets on Sundays ; and in Liverpool this class of men, of their own accord, resolved to petition the Town Council to carry into effect a similar prohibition.

A deputation of Clergymen from the Association of South Staffordshire having attended a large meeting of the Iron-masters at Wolverhampton, to represent to them the importance of discontinuing the employment of their men in the furnaces and other labour on Sundays, the Masters passed a resolution to the effect, that the members of the iron trade present could not pledge themselves wholly to

abandon Sunday labour; but they would consider it their duty to reduce the amount of it to the lowest point consistent with the proper carrying on of their works during the remainder of the week. A considerable diminution of the number of men employed on Sundays followed, only five men being at work in some establishments, where formerly a hundred were engaged.

At a numerous meeting of London chemists, druggists, and retail apothecaries, the following resolution was unanimously adopted: "That this meeting, in order to remove the impediments which at present exist to the due observance of the Lord's-day by chemists, druggists, and retail apothecaries, advise the entire closing of their shops on that day; at the same time that they hold themselves ready to supply medicines in every case of necessity."

A meeting of London bakers was held, at which the strongest desire was expressed to be relieved from what they called the oppression of Sunday labour.

The subscribers to the Zoological Gardens of Manchester decided, by a majority of 81, not to open the gardens on the Lord's-day.

At Newcastle-on-Tyne, when it was in contemplation to open the Botanical and Zoological Gardens, it was proposed as one of the rules, that the gardens

should be open on Sunday; an amendment to the contrary being moved and lost, a large body of the subscribers withdrew from the concern, amongst whom was the Duke of Northumberland.

Travelling on the Lord's-day on railways increased to such an extent as to call forth from the Lord's-day Observance Society a public expression of their apprehension—one, as the result has shewn, but too well founded—that the evil would greatly increase, unless something were done to check it. At the suggestion of the Society, remonstrances were sent from many of their Associations to directors of railway companies, pointing out the sinfulness of unnecessary travelling on the Lord's-day, and the injurious effect the running of trains on the Lord's-day must have on the morals of their servants and of the population generally.

The efforts made to improve the condition of the men employed on canals and navigable rivers began to produce a beneficial effect: some canal proprietors and carriers of merchandise allowed their men a portion of the Sunday; and even this approach to the observance of the Lord's-day, partial and insufficient as it was, was followed by a perceptible improvement in the character and conduct of the men. The Countess of Ellesmere presented the munificent donation of

£400 for the erection of a Sunday and Infant School-rooms near the Duke of Bridgewater's Canal.

The Lord's-day Observance Society appointed a Clergyman as travelling Secretary, whose duty it should be to preach; put himself in correspondence with the Clergy, with a view of obtaining permission to preach in their parishes, on the subject of the Observance of the Lord's-day; to attend meetings, for the purpose of giving information; and to organize Associations to co-operate with the Parent Society. It was felt desirable that a person should be appointed whose special duty it should be to devote himself to this work. Previously to this arrangement, the Honorary Secretary gratuitously visited many parts of England with this view. The Rev. W. Leeke, Honorary Secretary to the Derbyshire Society, was particularly active and successful in organizing Associations in that county; and when the Parent Society required his assistance, visited also other parts of the country.

It has been mentioned, that in the year 1837 a conversation took place in the House of Commons which led the friends of the observance of the Lord's-day to suspect that it was in contemplation to transmit country letters through London on Sundays, as a preliminary step to a delivery of letters in London

on that day. In the session of 1838 the following resolution of a Select Committee of the House of Commons shewed that the suspicion was but too well founded :—"That it is the opinion of the Committee, that the rule observed at the London Post-office, of neither delivering nor forwarding letters on Sundays, creates in business days, in every week, throughout the country, one blank post-day to London, and another from London; a restriction highly prejudicial to commerce, and injurious to the revenue of the Post-office. And this appears to your Committee especially vexatious as regards letters passing through London to and from the Continent; which letters, though actually sorted and made ready for despatch by officers kept on duty at the Post-office on Sundays for that purpose, are yet allowed to accumulate there, for the greater part for thirty-six hours: thus, while seven foreign mails are sent weekly from France, only six foreign mails are returned weekly to France from this country. Your Committee would therefore suggest that the principal General Post-office, and every branch Post-office in London, should be open on Sundays for the reception of letters, and also during certain hours for their delivery; and that the mail bags should be despatched to and from London on every day in the week."

It will be seen that the Committee altogether ignored the Divine command, and stigmatized the Divine arrangement of a seventh day's rest as vexatious. The feeling of dislike with which this recommendation was regarded by the inhabitants of London was all but unanimous; and on this occasion the usefulness of the Society for Promoting the due Observance of the Lord's-day was seen.

The Society applied to the Lord Bishop of London, who promptly offered his advice, and during the subsequent opposition to the measure, gave the Society the most efficient assistance.

The Lord Bishop of Winchester also evinced a similar anxiety to defeat a measure so calculated to secularize the population. The Society, under the sanction of these prelates, issued an Address to the Clergy of the dioceses of London and Winchester residing in and near the metropolis, urging them to oppose the measure. The Address was very generally responded to. In some parishes vestries were held; in others, public meetings were called, at which resolutions were passed disapproving of the resolution of the Committee, and memorials to the Treasury against it were adopted.

The Lord Mayor of London, in reply to an application from the Lord's-day Observance Society, assured

them of all the assistance he could give them in his official capacity; and at a Court of Common Council, when a resolution was unanimously passed condemning the opening of the Post-office on the Lord's-day, his Lordship publicly declared his readiness to go to the foot of the Throne with an address from the Corporation of London deprecating the measure. At several of the meetings of the Wardmotes of the City, held for the selection of officers, strong resolutions condemnatory of the measure were adopted, and forwarded to the Lords of the Treasury.

The bankers, merchants, solicitors, stock-brokers, coal-factors, silk manufacturers, and warehousemen, in their separate bodies, also forwarded memorials to the same quarter, the Lord's-day Observance Society preparing the memorials and collecting the signatures.

The several congregations of the Wesleyans in London, as also upwards of six thousand teachers of Sunday-schools of that connection, memorialized the Treasury against the measure.

Lord Melbourne and the Chancellor of the Exchequer, at the request of the Lord Bishop of London, consented to receive a deputation from the bankers, merchants, solicitors, and stock-brokers of London, whose object it was to urge upon the Go-

vernment the serious injury that would ensue if the resolution of the Committee of the House of Commons were carried into effect. The deputation comprised the Lord Mayor and several members of the House of Commons.

Lord Melbourne assured the deputation that it was not the intention of Her Majesty's Government to carry out the resolution of the Select Committee of the House of Commons, so far as it related to the delivery of letters in London, or their despatch therefrom, on Sundays. And as to that part of the resolution which related to the transmission of letters coming from the country or foreign parts, the Chancellor of the Exchequer added, that the Government would take no part in promoting it; that it should be carried out only by an enactment of the legislature; but that the Government would not originate the measure in Parliament.

The Lord's-day Observance Society, feeling that the discussion which arose respecting the opening of the London Post-office on the Lord's-day afforded them a favourable opportunity of calling public attention generally to the desecration of the Lord's-day which took place in the Post-office Department by the transmission and delivery of letters throughout the country, circulated very extensively an

Address, in which they urged their friends to memorialize the Government, and to petition the Legislature, against the transmission of the mails or the delivery of letters on the Lord's-day.

The Address excited considerable attention, and a great many of the large manufacturing and port towns acted on its suggestions: amongst them, Liverpool, Manchester, Chester, Bath, Leeds, Derby, and Wolverhampton. The petitions to Parliament from the smaller towns were also very numerous: forty-two petitions proceeded from Derbyshire alone, and as many from Staffordshire. Numbers of persons also, in all parts of the kingdom, attached their names to orders addressed to the Postmasters, desiring that letters might not be delivered to them on the Lord's-day. About 1500 persons in Derby signed an order to this effect; and three townships in the neighbourhood of Wolverhampton applied to the Postmaster-General, requesting that their letters might be detained in that town on the Lord's-day; to which request the Postmaster-General acceded. The arrangements of the General Post-office appeared to the friends of the Observance of the Lord's-day to be very anomalous, there being all through the country one day in every week on which no letters were received from London, and one day on

which none were sent to London, neither of these days being the Lord's-day: they therefore naturally suggested, as in every respect a more desirable arrangement, that the running of the mail should be suspended, not only from London, but also from the country, during the four-and-twenty hours of the Lord's-day: that thus there would be still but one blank day everywhere. That the fears of the inconvenience of such an arrangement were groundless, was manifest from the fact that the inhabitants of the metropolis regarded it as a great privilege that there was no delivery of letters there on Sunday; as respected the country, it would merely change the blank day already existing there to the Lord's-day.

The active measures taken by the Lord's-day Observance Society on the occasion just mentioned, clearly averted the execution of a design which would have inevitably led to the delivery of letters in London on Sundays.

At a public meeting held in Edinburgh, in January 1839, a society was formed, designated "The Scottish Society for Promoting the due Observance of the Lord's-day." The principles of this Society were entirely in unison with those of the London Lord's-day Observance Society.

Great progress was made in Church Extension, particularly in the metropolis, under the auspices of the Lord Bishop of London. The population everywhere had far outgrown the existing church accommodation; so that an increase of places of worship became an object of serious moment to all who were concerned in the religious condition of the country.

The sermons of the Lord Bishop of Calcutta on the Observance of the Lord's-day were translated into the French language, by the Society of the Canton de Vaud, and circulated in Switzerland and France. Some of the Tracts of the Lord's-day Observance Society were also translated into the French language, and circulated in France.

1839-40.—An important clause conducive to the observance of the Lord's-day was introduced into the Act for the Improvement of the Police of the Metropolis: it prohibited the opening of all public-houses from twelve o'clock on Saturday night until one o'clock in the afternoon of the Lord's-day: it extended to fifteen miles round London. The good effects resulting from this clause are universally admitted: they were apparent immediately the Act came into operation, in the diminution in the

number of charges at the various police offices on the Monday, particularly for drunkenness, and in a marked improvement in the quiet aspect of the streets on the Lord's-day. A very general feeling of thankfulness prevailed amongst the humbler classes in London, that the temptations to which they had been exposed had been taken out of their way.

The Master Bakers of the metropolis formed themselves into a society, called "The Sunday Baking Abolition Society." They published and circulated several addresses to the public, complaining of the aggravation of their already laborious duties, by being required to bake dinners on Sunday; and they expressed their conviction, that nothing short of a legislative enactment could remedy the evil: their journeymen, amounting to between eight and nine thousand, had in consequence no time to attend Divine worship, or take needful rest. In addition to the practice complained of, they were required to prepare the sponge in the afternoon, and to commence work again at eleven o'clock at night. Two petitions were presented to the House of Commons; one from the master bakers, by 1086 masters; and the other from the journeymen, signed by 3026; praying that the clause in the Bakers' Act which

allows baking on the Lord's-day might be altered. Petitions to the same effect were presented to the House of Lords.

The churchwardens of the metropolitan and suburban parishes held a meeting in the vestry-room of St. Martin's in the Fields, in Westminster, in January 1840, at which they adopted resolutions to seek for legislative enactments to put a stop to Sunday trading. Petitions to Parliament to this effect were in consequence signed by a large number of churchwardens. It was felt that voluntary efforts on the part of shopkeepers themselves were always frustrated by the breach of the agreement made to close on the Lord's-day by some of the parties who had consented to it, or by others refusing to accede to it.

The Garden of the Royal Botanical Society of London, formed in the inner circle of the Regent's Park, was, by the rules of the Society, closed on the Lord's-day, presenting a pleasing contrast to the Garden of the Zoological Society.

The Newsvenders of London formed a committee for the purpose of procuring for themselves a cessation from labour on the Lord's-day: they presented a memorial to the proprietors of the Sunday press, in which they solicited them to publish their papers

on Saturday: they stated it as a heavy grievance, that after the fatigues of the previous week, many of them were obliged to rise at five, four, or even three o'clock on Sunday mornings, to follow their ordinary avocations.

The degraded condition of Boatmen, consequent on their privation of the privileges of the Lord's-day, was prominently brought under public attention, owing to the trial and conviction of three men of this class for the murder of a woman, under circumstances of great aggravation, on the Lord's-day. The awfully neglected state of boatmen was thus described by Baron Gurney, the judge who tried them, in passing sentence of death upon them:— "He was afraid no men in this country were so destitute of all moral culture as boatmen: they were continually wandering about; they knew no Sabbath, possessed no means of religious instruction." Continued efforts were made to improve their condition. In many cases the clergy residing near canals and rivers assembled the men for religious instruction as they found opportunity.

The Boatmen themselves, in many instances, evinced at once a sense of their degradation and its cause, in endeavours to prevail on their employers to grant them the privileges of the Sabbath.

A memorial was addressed to the Trustees of the river Weaver, in Cheshire, signed by the salt proprietors, the bargemen, and others employed on the river, praying that no boats should be permitted to pass through the locks on the Lord's-day. The Trustees accordingly adopted the following resolution :—"That no flat, boat, barge, lighter, or other vessel, do pass through any of the locks of the river Weaver on the Sabbath-day; the same to be considered commencing at the hour of twelve o'clock on each Saturday night, and ending at the hour of twelve o'clock on the following Sunday night; and that a fine, not exceeding £10, be imposed upon every person offending against this by-law."

Efforts were made, at some meetings of the proprietors of Railway Companies, to pass resolutions against the running of trains on the Lord's-day. At the half-yearly meeting of the North Midland Railway Company, Mr. Newton, of Derby, a director of the Company, proposed a resolution of this nature. Much discussion ensued. The motion, however, was lost; 3792 having voted for it, and 5498 against it.

The feeling in favour of the cessation of Postal labour on the Lord's-day greatly increased throughout the country: it became a prominent topic at the

various meetings held by the Society for Promoting the due Observance of the Lord's-day, and in consequence efforts were made in many places to stop the local deliveries on Sundays.

In Bath 2756 persons signed a requisition to the Post-master of that city to detain their Sunday letters till Monday morning. A memorial to the Lords of the Treasury, from the same city, against the running of the royal mail on the Lord's-day, was signed by 638 persons, including 6 bankers, 30 solicitors, and some of the principal tradesmen. A petition to Parliament to the same effect was signed by 958 persons.

At Newcastle-upon-Tyne it had been the habit not to deliver letters at the houses of the inhabitants on the Lord's-day: they were received by application at the Post-office. However, by an order from the Postmaster-General, it was directed that a delivery should take place on Sundays by the carriers, at the houses of the inhabitants, as on other days. A memorial was presented against this order, which was signed by the mayor, magistrates, most of the town council, the ministers of religion of all denominations, and four hundred of the leading merchants of the place. The order was in consequence rescinded. The following case of hardship,

however, occurred in connection with this circumstance: — Two of the letter-carriers refused, on religious grounds, to carry out the letters on the Lord's-day: they were admitted to be valuable and useful servants, one having been in his situation thirty-eight, and the other twenty years, and they had never expected, on accepting them, that a requirement at variance with God's acknowledged command, and their conscientious convictions, would be made of them. Nevertheless, they were both instantly dismissed by the Postmaster-General; although a memorial, representing the hardship of their case, and praying for their restoration, was presented to his Lordship, signed by 850 of the principal inhabitants of Newcastle.

The Lord's-day Observance Society reported a great increase in the number of their Associations; and Societies kindred in their principles and object, though independent of them, were formed in some places.

The Lord's-day Observance Society established in Scotland, directed and fostered by Sir Andrew Agnew, Bart., exerted itself strenuously: it originated petitions to both Houses of Parliament against the running of the royal mail. Those from Edinburgh were signed by 2000 of the most respectable

citizens. At the suggestion of this Society, petitions and memorials to the same effect were adopted by a large majority of the Company of Merchants of Edinburgh, and also an address to Her Majesty from the General Assembly. It circulated a large number of Tracts, and founded several Auxiliary Societies; and was the means, by memorial to the Duke of Hamilton, Hereditary Keeper of the Royal Domain, of putting an end to the sale of refreshments which regularly took place on the Queen's Mall every Lord's-day.

An important conference was held in Edinburgh between the Commissioners of Police, the Magistrates of the city, and the Justices of Peace for the county, upon the state of public-houses in that city on the Lord's-day; from which it appeared that drunkenness and crime of all kinds greatly increased in consequence of the sale of intoxicating liquors on that day.

1840-1.—The Livery of London refused to elect Alderman Harmer to the office of Lord Mayor of the city, owing to the objections entertained by a majority of them to the "Weekly Dispatch," of which Mr. Harmer was the proprietor.

The number of weekly newspapers published in London was 59, of which 15 were published on

Saturday. The total number published on Saturday and Sunday was about 132,000; of which number about 80,000 were printed and published after 12 o'clock on Saturday night.

A notice of a motion to close the Zoological Gardens on the Lord's-day having been given by one of the Fellows of the Society, the Lord's-day Observance Society addressed letters to the Subscribers to the Gardens, urging them to attend the meeting, and to support the motion; which was, however, lost by a large majority.

The proprietors of the Botanical Gardens at Liverpool passed a resolution to close the gardens on the Lord's-day.

A letter from the Bishop of London, with a memorial, signed by the Clergy of all the parishes on the banks of the Thames between London Bridge and Staines, was presented to the Lord Mayor and Court of Aldermen, praying the Court to take into their consideration the desecration of the Lord's-day which took place on the river. The memorial stated that men and horses were employed as on ordinary days to tow the barges up and down the river, and that the persons in charge of the locks were kept occupied, with little intermission, from morning to night on the Lord's-day. The Court refused to comply with the prayer of the memorial,

on the ground that the increase of competition with railways rendered it imperative, with a view to securing ordinary profits, that the trade should proceed on Sundays as on ordinary days. Representations to the same effect were also addressed to the Commissioners of the Upper District of the Thames and Isis, by the Clergy whose parishes were situated on the bank of the river between Cricklade and Reading. The Commissioners received these representations with great respect, and came to a resolution that no barge or boat should be allowed to pass any pound from ten in the morning until six in the evening of the Lord's-day. They stated that they feared to close the navigation for a longer period, as, by doing so, they would give an undue advantage for the carriage of goods by the Great Western Railway.

The Trustees of the river Weaver, in Cheshire, succeeded in carrying a bill through Parliament, empowering them to appropriate a portion of the funds of the navigation to building and endowing three churches, with parsonage-houses, and schools for the instruction of the children, on the banks of the river. The bill met with great opposition in the House of Commons; and there is little doubt but that it would have been rejected, but for the exertions of the Lord's-day Observance Society.

An important meeting was held at Stafford, to form

an Association for promoting the moral and religious instruction of boatmen and others employed on the different canals in that county. The Lord Bishop of the diocese presided, and many of the influential gentlemen of the county, and of the clergy, were present.

On the motion of Lord Normanby, the House of Lords appointed a Committee to inquire into the effects of Sunday labour on the men employed on canals and navigable rivers. Much interesting evidence was taken before this Committee. The Lord's-day Observance Society circulated, for general adoption, copies of petitions to Parliament, praying that all traffic on canals and navigable rivers on the Lord's-day might be prohibited.

The employment of men on the Lord's-day in the formation of lines of railway greatly increased. The Associations to promote the Observance of the Lord's-day exerted themselves to put a stop to this evil in their respective neighbourhoods, and in some instances with success. The Bath Society, through its secretary, Mr. Melmoth Walters, summoned several labourers employed on the Great Western Railway, who were convicted by a magistrate, for working on the line on the Lord's-day.

At Brighton, the Bishop of the diocese ineffectually expostulated with the Directors for carrying on the works on the Brighton line on the Lord's-day. Several influential gentlemen of the town also waited on the Bench of Magistrates to request their interference to prevent this breach of the law.

The Directors of the Birmingham and Gloucester Railway came to a resolution, at a special meeting of the proprietors, that no other trains should be run on that line on the Lord's-day, except those required by law for the conveyance of the mail.

The Association established at Leamington to promote the due Observance of the Lord's-day, distinguished itself by its activity, as did also those in Bath and Derby. Through the instrumentality of the Leamington Association, every shop in that town was closed on the Lord's-day; and a notice was hung up in the several hotels, with the approbation of the landlords, requesting visitors to avoid giving unnecessary trouble on the Lord's-day.

The Bath Association succeeded in abolishing Kingsdown Revel, which was annually held on the Sunday previous to Kingsdown Fair.

A Society to promote the due Observance of the

Lord's-day was formed in Bristol, under the presidency of the Bishop of the diocese.

In Scotland, the General Assembly, and several of the Synods and Presbyteries, appointed standing Sabbath Committees, to watch over the habits of their several localities on the Lord's-day.

At the recommendation of the Commission of the General Assembly, all the Presbyteries of the Church of Scotland memorialized the Postmaster-General against the exercise of the power, as regards the railways being formed in Scotland, of transmitting the mails on the Lord's-day. The Act of Parliament which gave the Postmaster-General this power was passed in the year 1838; the official replies to these memorials being unsatisfactory, the Commission of the General Assembly renewed its remonstrance, and adopted petitions to Parliament, praying that not only the mails might not be transmitted in Scotland on the Lord's-day, but that all Post-office labour might cease thereon.

The Scottish Society for promoting the due Observance of the Lord's-day, under the presidency of Sir Andrew Agnew, Bart., was most active in promoting these various efforts. The Chairman and Directors of the Glasgow and Greenock Company made a special arrangement with the Postmaster-

General, which exempted them from transmitting the mails on the Lord's-day.

An important public meeting was held in Edinburgh, at which Sir Andrew Agnew, Bart., presided, from which issued an appeal to the Archbishop and Bishops of the United Church of England and Ireland, entreating them to use their influence with English shareholders in Scotch railways, to aid in securing the observance of the Lord's-day on the railways in that country.

1841-2.—No public movement of an unusual nature to promote the observance of the Lord's-day took place. There was a considerable extension of the influence of the Lord's-day Observance Society, through the formation of Associations in various places, by which efforts were originated to put a stop to local desecrations. The desecration of the Lord's-day in the Post-office department attracted increasing attention, and the number of persons increased in all parts of the country who refused to receive letters or newspapers on the Lord's-day.

A Society to promote the due Observance of the Lord's-day was formed in Berlin. On the 1st of Jan. 1842, the Pastors of Berlin, fifty-seven in number, distributed a pastoral letter at the doors of

all the churches of the town, entitled, "The Christian Celebration of the Sabbath; a word of brotherly love to our flocks." 35,000 copies of this address were circulated on the occasion. It enforced the obligation and blessings of the Sabbath, and contained practical suggestions respecting its due observance. At a meeting of the Iron-merchants of Berlin, held in the Exchange, a unanimous resolution was adopted not to write letters on the Lord's-day, and to send their apprentices and clerks to public worship.

The Glasgow Young Men's Society, for opposing secular labour on the Sabbath, was instituted in 1841. Similar associations were formed in other towns in Scotland.

1842-3.—Encouraged by the beneficial operation of that clause in the Metropolitan Police Bill which enacts that public-houses within fifteen miles round London be closed from twelve o'clock on Saturday night till one o'clock on Sunday morning, a similar enactment was sought for, and obtained, by the inhabitants of Liverpool. From the period when this Act came into effect, a sensible diminution took place in the number of charges for drunkenness, and crime generally, brought before the magis-

trates on the Monday, in the town of Liverpool, according to the returns of the police.

In the House of Commons, Mr. Hume moved an address to Her Majesty, praying that the British Museum, and other public institutions under the control of Government, should be open for the admission of visitors on the afternoon of the Lord's-day. The motion was, however, successfully resisted, on the ground of protection to the servants of those institutions.

The only Railway Company in Scotland which ran trains on the Lord's-day, was the Edinburgh and Glasgow. At every meeting of the proprietors the subject was discussed, and efforts were made to put a stop to the profanation of the Sabbath.

With regard to the men employed on Canals, in addition to the churches built on the banks of the river Weaver for the instruction of the servants of that navigation, floating chapels were also provided at Worcester, Oxford, and Preston Brook. The Lord's-day Observance Society at Wigan engaged the services of a Scripture reader, whose duty it was to accompany the boatmen, and, whilst sailing, to read the Scriptures to them, and distribute religious tracts amongst them. Much good resulted from these various efforts to improve the condition

of boatmen: it was observed, during the disturbances which took place about this time in the north of England, that the watermen who enjoyed religious privileges were in no instance concerned in the riots; and that, instead of destroying, they protected the property of their masters.

Meetings were held in the west of England in the cheese-making districts, in connection with the Lord's-day Observance Society. A farmer who was present at one of these meetings, tried the experiment of avoiding cheese-making on the Lord's-day, a practice prevalent in cheese-making districts, which causes a considerable portion of the female population to be employed on that day, and which is justified on the ground of necessity. The clergymen of the parish wrote to the Secretary of the Society to say, that the experiment met with such entire success, that the farmer gained, rather than lost, by this new arrangement.

The establishment of the practicability of avoiding labour on the Lord's-day in cheese-making was a very important point. The experiment has been since repeatedly tried, and with similar success.

1843-4.—The increase in the number of churches built was very gratifying. It appeared from a Par-

liamentary return, that the number of churches built in England and Wales during the three years from 1840 to 1843, was 313: notwithstanding, the deficiency of accommodation was still great. In Manchester alone, church room was wanted for 150,000 persons; in Liverpool for 100,000; and in Birmingham for 50,000; and in many other large towns in the same proportion.

Many publications were issued from the Press, advocating the restoration of national holidays, and which placed the Lord's-day and Saints'-days on an equality as regarded the obligation on the conscience to observe them.

The Lord's-day Observance Society urged its Associations in those towns where Money Orders were issued and paid on the Lord's-day, to memorialize the Postmaster-General against the practice. The recommendation of the Society was extensively adopted, but in no instance was a favourable reply received, or one containing any remark beyond the mere acknowledgment of the receipt of the memorial.

A memorial signed by upwards of 1000 citizens of the town of Boston, in the United States, was addressed to the Lords of Her Majesty's Treasury, praying that the day of sailing of the steamers carry-

ing the mails might be altered when, in ordinary course, it happened to fall on the Lord's-day. The memorial was forwarded through the Lord's-day Observance Society. Their Lordships refused to comply with the prayer of the memorial.

Mr. Miles, one of the members for the county of Somerset, succeeded in carrying a motion, at the Somerset Spring Sessions, to the effect, "that the Clerk of the Peace make his precept for holding the next sessions returnable on Tuesday, instead of Monday, as heretofore;" an arrangement which obviated much desecration of the Lord's-day.

The number of railway trains run on the Lord's-day in England was great: in Scotland, on the contrary, trains were run only on one line—namely, the Edinburgh and Glasgow—out of the eight lines open. At a meeting of the proprietors of that Company, a motion was made proposing that all labour should cease thereon on the Lord's-day. There were against the motion 7727 votes; in its favour, 1277: it was consequently lost. Sir Andrew Agnew, however, announced that it was the intention of himself and friends to renew the motion at every meeting of the shareholders.

1844-5.—An important petition to the Secre-

tary of State for the Home Department proceeded from the town of Liverpool, signed by 600 merchants and 5000 of the other inhabitants, praying that the practice in the Post-office of that town might be assimilated to that of London as regarded the Lord's-day. The prayer of the memorial was not, however, granted. A memorial from Belfast, to the Postmaster-General, praying that the delivery of letters by letter-carriers on the Lord's-day might altogether cease, was more successful; for an order was issued in consequence of the memorial, that there should be no delivery in future on Sunday by the carriers; but that the office should be open for the delivery of letters at the office till 10 A.M.

An interesting movement was made by the letter-carriers themselves in all the principal towns in England, to obtain a release from labour on the Lord's-day: they addressed an affecting appeal to the public, imploring them to forego the receipt of letters and newspapers on the Lord's-day. This movement was suppressed by the authorities of the Post-office; but not sufficiently soon to prevent some results arising from the effort. A memorial was in consequence forwarded from the city of York, signed by 3500 of the letter-receiving inhabitants, including the Lord Mayor, Aldermen, and Councillors, praying

the Postmaster-General to discontinue the delivery by letter-carriers on the Lord's-day. The prayer of the memorial was, however, refused.

Excursion trains on the Lord's-day were advertised by some Railway Companies. The Brighton Railway Company took a lead in this new abuse of the railway system: some of the trains which ran on Sundays between London and Brighton consisted of 46 carriages, conveying as many as 1700 passengers, and extending nearly half a mile in length. Luggage trains were also run on many lines.

In the month of August 1844, a bill was introduced by Government in the House of Commons, for regulating the running of railway trains, with a view to the accommodation of the humbler classes. In the bill, as introduced by Mr. Gladstone, this accommodation was to be provided for week-days only. An amendment was, however, moved and carried, to the effect, that it should be provided every day. A deputation from the Lord's-day Observance Society waited on the President of the Board of Trade, in order to obtain the omission of this clause in the Bill in its passage through the House of Lords. Eventually the bill passed, with the objectionable clause thus modified: "that whenever any railway

should run any train whatever on the Sabbath-day, to such trains, or to one at least of any trains so run on that day, third-class carriages should be attached." Lord Wharncliffe, who proposed this modification, stated that nothing should appear in the Act to compel railway proprietors to run trains on Sundays.

Many persons friendly to the Observance of the Lord's-day became shareholders in railways, solely with a view of being qualified to make efforts to put a stop to railway travelling on the Lord's-day at the periodical meetings of the proprietors.

At a meeting of the Bristol and Gloucester Railway Company, held for the purpose of confirming an agreement entered into by their Directors for the transfer of their line to the Midland Counties Railway by a lease in perpetuity, they came to a resolution to call the attention of the proprietors of the Midland Railway Company to the fact, that in the management of the Birmingham and Gloucester and the Bristol and Gloucester Railway Companies, Sunday travelling had been avoided as much as possible; and to express a hope that the same system would still be continued, as they were confident that thereby not only the interests of religion and mora-

lity, but also the prosperity of the undertaking, would be promoted.

The Lord's-day Observance Society circulated an address amongst Directors and Proprietors of Canals, calling their attention to the demoralization of boatmen, and entreating their co-operation in seeking a remedy for the evil from Parliament. Although much sympathy for the condition of the men was expressed, yet no effort of the nature suggested was made. The Society also prepared a petition to Parliament to be signed by proprietors of Canals, and Canal traders generally.

The Society also prepared a petition to Parliament for general adoption, praying for amendment of the existing laws in reference to the Lord's-day. 112 petitions, signed by 10,317 persons, were in consequence presented during the session.

An important deputation, consisting of Churchwardens of the metropolis, waited on Sir James Graham, Secretary of State for the Home Depart-partment, to urge upon the Government to introduce a bill to put a stop to Sunday trading. Sir James Graham requested that a memorial might be drawn up, embodying the views of the deputation, which he would submit to the law officers of the Crown, in order that they might prepare a bill in accordance

with their wishes. The bill was, however, never introduced.

Numerous petitions were presented to Parliament, signed almost exclusively by the working classes, praying that public-houses and beer-shops might be closed on the Lord's-day: the number of these petitions amounted to 772, signed by 165,147 persons.

The Lord's-day Observance Society presented an humble memorial to Her Majesty the Queen, a copy of which they also forwarded to His Royal Highness Prince Albert, in which they represented the great desecration of the Lord's-day caused by Windsor Palace and Hampton Court being open to visitors thereon; and praying that they might be closed in future on that day. The receipt of the memorial was graciously acknowledged.

At a meeting of Graziers, assembled for proposing some regulations respecting Smithfield market, a proposition was made for holding the principal market on Tuesday, instead of Monday; an arrangement which would put a stop to much desecration of the Lord's-day, caused by the driving of cattle, and the preparations for the Monday market made on the Lord's-day: but so little encouragement was given to the proposal by the Corporation of London,

that it was deemed advisable to take no further steps in the matter at that time.

The exertions of the Associations established in various parts of the kingdom to promote the observance of the Lord's-day were particularly active, and the number of the Associations was considerably increased.

1845-6. — Mr. Roberton, president of the Statistical Society of Manchester, read an interesting paper before the Society, on the subject of Railways. In it he detailed the fearful demoralization prevailing amongst the men employed in the construction of the lines in cases where they were required to work on the Lord's-day, and where no provision was made for their religious instruction. The Lord's-day Observance Society forwarded a copy of this important paper to the President of the Board of Trade, with a letter expressing a hope that measures would be forthwith adopted to preserve the men employed in the construction of railways from the injurious consequences of such an utter disregard for their spiritual and moral well-being. The treatment of the men employed in the construction of the Chester and Holyhead line presented a favourable contrast to that of the class generally.

The directors prescribed as conditions to their contractors, that the men should be paid in money, and that they should not be paid at public-houses; and that the labourers should not be required to work on Sundays. The directors also employed Scripture readers to give religious instruction to the men.

On the motion of the Hon. Mr. Bouverie, M.P. for Kilmarnock, a select committee was appointed to inquire into the condition of Railway labourers. The evidence taken before the committee fully confirmed the statements and opinions of Mr. Roberton.

The Eastern Counties Railway Company ran a special train on Easter Sunday, mainly with a view of conveying the frequenters of the Newmarket Races to the betting-rooms in that town, which are usually opened for the first time on Sunday evening. In the train were some of the directors, the secretary, and the principal engineer. While going with great velocity, the train ran off the line at a little distance from London; one of the Company's servants was injured, but happily no lives were lost.

Bills were extensively circulated in the town of Leeds announcing that special trains would run on the Sunday of the Halton Feast, to convey passengers there. The Halton Feast is an annual scene of riot and dissipation, which occurs at the outskirts

of Leeds, on the Lord's-day. A memorial, numerously and respectably signed, was speedily prepared, and forwarded to the chairman of the York and North Midland Railway Company, deprecating such an outrage on Christian principle and propriety. A reply was returned, to the effect that the train should not run. The Rev. Mr. Newstead, Wesleyan minister, was mainly instrumental in originating this memorial, and effecting this favourable result.

Sunday the 30th Nov. 1845 was a day of great confusion throughout the kingdom; it being the final day fixed for receiving plans and specifications of proposed lines of railway, at the office of the Board of Trade. This arose from an inadvertence in the standing orders, which omitted making an exception in case the day happened to be the Lord's-day. The Lord's-day Observance Society prepared petitions to Parliament, praying that in all Government proceedings, whenever a special day was named, care should be taken that the Lord's-day should be always excepted. The presentation of these petitions led to explanations on the part of the Government both in the House of Lords and the House of Commons, and to a promise that the standing orders should be amended in this respect.

Memorials to the authorities, deprecating Sunday

labour in the Post-office, continued to be forwarded from various important towns and other places in all parts of the kingdom. Many bankers, merchants, and others refused, on conscientious grounds, to receive their letters on the Lord's-day. It was stated of one firm in the town of Bradford, Yorkshire, which employed 3500 persons, that they adopted this plan without suffering any inconvenience in consequence; and that they never employed men who did not frequent some place of worship on the Lord's-day.

Windsor Palace was closed to visitors on the Lord's-day by a special order of the Lord Chamberlain, in consideration of the labour caused to Her Majesty's servants at the Castle on that day, by the admission of the public; but increased facilities and opportunities of viewing the Palace were granted on ordinary days.

The active and persevering efforts of the Rev. Spencer Thornton, vicar of Wendover, led to a great diminution in the desecration of the Lord's-day in that town. Some of the keepers of public-houses consented to close their houses altogether on the Lord's-day, except to travellers; and others to close them for periods longer than the law required, as a step preliminary to doing so altogether.

By an order from the authorities, the Post-offices of all towns were permitted to be closed during the hours of Divine Service on Sundays; namely, from 11 A.M. to 1 P.M., and from 3 P.M. to 5 P.M.

Sir Andrew Agnew, Bart., and other friends of the observance of the Lord's-day in Scotland, persevered in their protests against the running of railway trains in that country on the Lord's-day. By this means they exercised a strong check on the increase of this evil, so that Scotland still continued to present a most favourable contrast to England as regards the running of railway trains on the Lord's-day.

The shareholders of the Edinburgh and Glasgow Railway Company being dissatisfied with the management of their affairs by the Directors, placed the Company under a new direction, who were favourable to the observance of the Lord's-day, and who accepted office on the express condition that no passengers should be conveyed on the line on that day. One of their first measures, therefore, on entering on their duties, was to issue a public notice to this effect. At a meeting of shareholders held subsequently to the issuing of this order, an amendment was proposed, on the motion that the Report be received, disapproving of that portion of it re-

lating to the cessation of Sunday trains. The friends of the Lord's-day, however, succeeded in sustaining the new Directors in their resolution to have no Sunday trains: the majority against the amendment being 152. The number of memorials forwarded to the Directors in favour of the cessation of the Sunday trains was 1573; whilst only 18 were presented against it.

A deputation from Bath, consisting of the Right Hon. Lord Ashley; Mr. Melmoth Walters, Treasurer of the Bath Lord's-day Society; and the Secretary of the London Society, waited on the Marquis of Clanricarde, Her Majesty's Postmaster-General, on the 26th Nov. 1846, in order to present a memorial from Bath, signed by nearly 6000 persons, praying that the Post-office in that town and its branches might be closed on the Lord's-day.

An important meeting was held in Perth, consisting of persons of all denominations, with reference to the opening of the Perth and Dundee Railway. The feeling of the meeting in favour of having no Sunday trains on the line was unanimous.

A meeting called to petition Parliament to make the running of Sunday trains compulsory, was held at Glasgow, originated by those who advocated the running of Sunday trains in order to obtain an

expression of public opinion to that effect. There were about 5000 persons present: the larger proportion of the meeting were opposed to the object its originators had in view, but they were prevented coming to a decision by clamour on the part of the minority.

At the half-yearly meeting of the Shareholders of the Caledonian Railway Company, Sir Andrew Agnew proposed a motion that there should be a cessation of all traffic on the Lord's-day: the motion was lost by a majority of 3554 votes. A similar motion proposed by Mr. Blackadder, at a meeting of the Edinburgh and Northern Railway Company, was also lost. At the annual general meeting of the Newcastle and Carlisle Railway Company, Mr. Graham of Edmond Castle made a similar motion with a like result.

A clause of an important nature was introduced into the "Bill for consolidating the Bristol and Gloucester and Birmingham and Gloucester Railway Company with the Midland Railway Company," which rendered it compulsory on the Directors to run two trains each way on the Lord's-day. The Lord's-day Observance Society, as soon as they were apprised that a bill having such an objectionable clause in it had become law, pe-

titioned Parliament, praying that an Act might be passed, rendering any such clause inoperative. At the suggestion of the Society, several petitions to the same effect were also presented to the House of Commons from various towns throughout the country; but no measure such as that prayed for was introduced.

The conveyance of cattle on the Lord's-day for the supply of the Smithfield market of Monday greatly increased on the South-Western and other railways, entailing much additional labour on the men employed on those lines on the Lord's-day. It was computed that as many as 800 passenger trains, exclusive of luggage trains, ran on lines in England on the Lord's-day.

In the month of November, 1846, Mr. Hume proposed in the House of Commons, that the British Museum, National Gallery, and similar institutions, should be open to the public on the Lord's-day. The motion was opposed by the Government and was, happily, defeated.

The Lord's-day Observance Society addressed a memorial to Lord John Russell, First Lord of the Treasury, expressing their gratitude for the opposition given to the motion by Her Majesty's Ministers, and representing the injurious consequences to the

country that must have followed, had the motion been carried: they represented that if institutions which were under the control of Government were opened to visitors on the Lord's-day, theatres and other equally objectionable places of amusement would claim the same liberty.

A steeple-chase was run at Paris on the Lord's-day, the principal actors in which were Englishmen, chiefly of the upper classes of society.

Through the exertions of the Clergy at Doncaster, the betting-rooms in that town were closed on the Lord's-day on the occasion of the races being held. It had previously been the habit to open them on Sunday, a practice followed at Newmarket, Epsom, and other places where races are annually run.

Colonel Mercer, the Colonel Commandant of the Royal Marines at Plymouth, discontinued the practice of marching the corps to church with the military band; thus removing a great cause of annoyance and disturbance to congregations proceeding to Divine worship.

The feeling in favour of closing public-houses on the Lord's-day gained strength, from the increased conviction, on the part of the country, of the demoralizing effects of the sale of intoxicating liquors on that day. In nearly all new local acts a clause was

inserted requiring them to be closed from 12 o'clock on Saturday night till 1 P.M. on Sunday.

The Directors of the South-Eastern and Continental Steam-packet Company discontinued the sailing of their boats on the Lord's-day, in consequence of a memorial addressed to the Chairman of the Company by Mr. Alexander Swan, the superintendent of machinery, in which he represented the injurious effects of labour on the Lord's-day on the morals and efficiency of the servants of the Company; and stated his conviction that the restoration of the religious privileges and the needful rest of the seventh day, would supply the only remedy for the drunkenness and degradation which characterized so many of them. The adoption of Mr. Swan's suggestion was attended with the happiest effects, and fully realized the anticipations he had held forth in his memorial.

Lord Hardinge, the Governor-General of India, issued an order, in January, 1847, directing that all public works carried on by order of the Government, whether under the direction of its own officers or through the agency of contractors, should be discontinued on Sunday. An order to the same effect had been in force in the Bombay Presidency since the year 1843: now, however, it was extended to India generally.

Mr. Grantley Berkeley, M.P., having addressed a letter to the Postmaster-General, demanding his interference to suppress the movement made in Bath and other places to put a stop to Postal labour on the Lord's-day, the Rev. J. Pears, of that city, replied in an able letter, justifying the proceedings of the friends of the observance of the Lord's-day. The Lord's-day Observance Society forwarded a copy of this letter, and also an able paper on the Observance of the Sabbath institution, by the Rev. E. Young of Clifton, to every member of the Legislature.

A day for humiliation having been appointed, owing to the grievous famine which prevailed in many parts of the kingdom, the Lord's-day Observance Society issued an address to the Archbishops, Bishops, and Clergy of the United Church of England and Ireland, in which they called their attention to the desecration of the Lord's-day as one of the great causes calculated to bring down the Divine displeasure on the nation. Besides forwarding this paper to those to whom it was more immediately addressed, the Society advertised it in the leading metropolitan and other newspapers.

An important meeting was held in Birmingham, at which a paper was exhibited, signed by 1298 shop-

keepers of that town, expressive of their wish that the magistrates would interfere to suppress Sunday trading. The various Associations for promoting the due Observance of the Lord's-day exerted themselves to effect this object in their various localities, as well as in co-operating with the Parent Society in its endeavours generally.

Mr. Hindley, M.P. for Ashton-under-Lyne, at the urgent request of the tradesmen of the metropolis, moved for, and obtained, a Committee of Inquiry, in the House of Commons, into Sunday trading in London.

1847-8.—A meeting of the Lord's-day Observance Society was held in Nottingham. One of the newspapers in that town, in a leading article, attacked the Society and its objects. This called forth a rejoinder from the Nottingham Mercury, which appeared to the Society such an able and useful paper, that, with the permission of the editor, they adopted it as one of their Tracts.

The Edinburgh Young Men's Sabbath Observance Society was instituted with a view of interesting the young men of Edinburgh in efforts to promote the observance of the Sabbath.

Letters and statements, apparently the productions

of persons having an intimate knowledge of the Post-office department, appeared in some influential newspapers of the metropolis, to the effect that it was in contemplation to increase the business of the London Post-office, and ultimately to have a delivery of letters in London on the Lord's-day. The Honorary Secretary of the Lord's-day Observance Society addressed a letter to the Postmaster-General, inquiring whether the Government entertained such an intention; and in case they did, requesting his Lordship to receive a deputation of merchants, bankers, and others, on the subject. His Lordship said, in reply, that "he was not aware of any measure in contemplation for a general delivery of letters on Sundays." The suspicions of the public being excited still farther by the dubious nature of the reply, the Lord's-day Observance Society organized a public meeting of the inhabitants of London and Westminster, which was held in the month of November, 1847, in Freemasons' Hall, Lord Ashley in the chair, to consider what course should be pursued under the circumstances. The meeting adopted a memorial to the First Lord of the Treasury, praying that no mails should be transmitted, nor letters delivered, on the Lord's-day. A feeling prevailed in the meeting, that so long as there was a delivery

of letters in the country on the Lord's-day, the metropolis was not secure; and that therefore efforts should be made to put an end to all Sunday Postal labour throughout the kingdom.

Other memorials of a similar character, addressed to the First Lord of Her Majesty's Treasury, were at the same time adopted in various parts of the country. The Lord's-day Society organized a deputation, Lord Ashley at its head, to wait on Lord John Russell, in order to present eighty-six of these memorials, which had been entrusted to their care for that purpose.

A letter was forwarded from Mr. Rowland Hill to Lord Ashley, in reference to the deputation from Bath which waited on the Postmaster-General, informing his Lordship that the Bath office should be thenceforth closed on the Lord's-day, as regarded the issuing and payment of money orders.

An important meeting was held at Swansea, called by the mayor, in compliance with a requisition from the inhabitants to that effect; the object of which was to consider the expediency of memorializing the First Lord of Her Majesty's Treasury in favour of the cessation of all Postal labour on the Lord's-day. Notwithstanding a strong and intel-

ligent opposition, the meeting decided in favour of adopting the memorial.

Meetings were held in many parts of the kingdom to promote the observance of the Lord's-day; and resolutions were adopted at all of them in furtherance of that object.

A bill to restrict trading on the Lord's-day in London was introduced into the House of Commons, at the instance of the tradesmen of the metropolis. It was, however, subsequently withdrawn. Its provisions were not of a nature to secure the co-operation of the friends of the observance of the Lord's-day, who did not therefore regret the fate of the bill.

The operation of that clause in the Metropolitan Police Act which required public-houses to be closed from Saturday night at twelve o'clock till Sunday afternoon at one, continued to prove most beneficial in its operation. Since the passing of that Act, there was a decrease of 50 per cent. in the convictions for drunkenness occurring on the Lord's-day, and a decrease of 60 per cent. in the total number of convictions for offences committed on that day.

A memorial, from 400 inhabitants of Walsall, comprising the mayor, magistrates, clergy, ministers, and churchwardens of the town, was addressed to

the Board of Directors of the South Staffordshire Railway, praying that no trains should run on the line on the Lord's-day. The Directors did not comply with the prayer of the memorial in its full extent, but they suspended all work thereon between the hours of a quarter-past nine in the morning and half-past seven in the evening.

The Sabbath Alliance was instituted in Scotland at the end of the year 1847. The principles and objects of this society were identical with those of the Scottish Lord's-day Observance Society, which latter society was merged in the Sabbath Alliance.

A meeting of the shareholders of the Scottish and Central Railway Company was held at Perth on the 29th February, 1848, (the Marquis of Bredalbane in the chair,) at which it was unanimously resolved, that no work whatever should be done on that line on the Lord's-day. Only one petition was presented in favour of Sunday trains, and 165 against them.

An unusual degree of activity pervaded the different Associations throughout the kingdom, and efforts were made in Bath, York, Derby, Ipswich, Shrewsbury, and other places, to diminish local desecration of the Lord's-day, as well as to aid the Parent Society in its object. The question of Sunday

Postal labour occupied a considerable degree of attention in every instance.

1848-9.—Mr. Locke, M.P. for Honiton, obtained leave to introduce a bill in the House of Commons to render it compulsory on all railway companies to carry passengers on the Lord's-day in those trains by which the mails were conveyed. The Lord's-day Observance Society, and its Associations, in conjunction with the Sabbath Alliance in Scotland, took immediate and energetic means to defeat the bill. The Lord's-day Observance Society appointed a deputation from their Committee to wait on members friendly to the cause, to consult with them as to the steps which should be taken. They also addressed letters to their friends in the House, urging upon them to attend in their places when a division should take place. Copies of petitions against the bill were also widely circulated. They likewise organized a deputation, at the head of which was Lord Ashley, to wait on the Home Secretary, and on the Commissioners of Railways. The deputation obtained an assurance that the Government, though deeming it desirable that some trains should run on the Lord's-day, were not prepared to support Mr. Locke's bill.

On a division, leave was given to bring in the bill. In the interval before the day arrived for the second reading of the bill, the Lord's-day Observance Society exerted itself strenuously to prevent its further progress. They addressed a circular letter to their Associations, and also to the Superintendents of Districts of the Wesleyan Connexion in England, urging them to influence their representatives in Parliament to vote against a measure so opposed to the first principles of liberty of conscience. A deputation, accompanied by the Secretary of the Lord's-day Observance Society, also waited on the Home Secretary, Sir George Grey, and on Mr. Labouchere, President of the Board of Trade, with the same object. The Sabbath Alliance were similarly active in exertions to influence the representatives of constituencies in Scotland to oppose the bill. These efforts were crowned with the desired success; for, on a division, the bill was lost by a majority of nine; 122 having voted in its favour, and 131 against it. 677 petitions, signed by 130,145 persons, were presented against the measure; and only fifteen petitions, signed by 1376 persons, were presented in its favour.

The Clergy of Brighouse and its neighbourhood addressed a letter to the Secretaries of the Lan-

cashire and Yorkshire Railway, complaining that extra trains had been run on their line on Sunday the 13th August, 1848, between Halifax and Brighouse, in order to convey persons to the Feast annually held in Brighouse on the Lord's-day. The Directors, in reply, expressed their regret that an extra train should have been run, said that it had been done without their knowledge, and promised that arrangements should be made to prevent a recurrence of the grievance complained of.

The Brighouse Sunday Feast was an annual scene of all kinds of vice and dissipation, to which the idle and ill-disposed flocked from all the neighbouring towns and villages; and the Clergy of Brighouse were using great exertions to put a stop to an evil which produced such an injurious effect on the morals of the parish and neighbourhood.

A very important communication, of the date October 16, 1848, was addressed by Mr. Rowland Hill, Secretary to the Postmaster-General, to the Secretary of the Lord's-day Observance Society, by direction of the Postmaster-General, informing him that measures were in progress for discontinuing the issuing and paying of money-orders on the Lord's-day. The order was accordingly issued on the 8th December, 1848, in respect to England and

Wales, and came into operation on the 1st January, 1849. An order subsequently issued extended the arrangement to Ireland and Scotland.

A deputation from York, consisting of the two members for the city, accompanied by the Secretary of the Lord's-day Observance Society, waited on the Postmaster-General, in the month of March, 1849, to present and support the prayer of a memorial from the inhabitants of York, praying that all labour in the Post-office there might be suspended on the Lord's-day. The memorial was signed by the lord mayor, the city sheriff, six aldermen, twenty-one members of the city council, twenty-one clergymen and ministers, twenty-six solicitors and proctors, and many others, representing the feelings of all classes of society. The reply was one calculated to excite strong hopes in the minds of the friends of the observance of the Lord's-day. It was contained in a letter addressed to Mr. Smyth, one of the members for York, and stated, "that as a general measure for the suspension of duty in country post-offices on the Sunday was under the consideration of the Lords of the Treasury, the consideration of the individual case would be deferred." These hopes were, however, considerably weakened by an intimation from the Postmaster-General, made to the Secretary of the

Lord's-day Observance Society, in the conversation that took place, to the effect that the plan which the Government had in view would cause an increase of business in London on Sundays, whilst diminishing it in the country generally. The deputation took occasion to state to his Lordship, that if he alluded to the transmission of country letters through London, or a delivery of letters in London on the Lord's-day, they had no doubt the friends of the observance of the Lord's-day would regard such an arrangement with the utmost repugnance, and would give it all the opposition in their power.

A memorial likewise proceeded from Ipswich to the Postmaster-General, praying that the Post-office in that town might be closed altogether on Sundays. It was signed by upwards of 3000 persons. The prayer was only partially granted, the office being allowed to be closed from ten A.M. to six P.M. An important memorial to the same effect was also forwarded from Manchester, signed by 11,000 persons. Several small country posts, in connection with larger towns, were at the same time discontinued on the Lord's-day, in compliance with the wish of the inhabitants, but with the intimation from the Postmaster-General, that if any remonstrances were

made, the former arrangement should be at once resumed.

A numerous deputation of the Committee of the Lord's-day Observance Society subsequently waited on Mr. Rowland Hill, in order to urge upon him the adoption of an arrangement whereby all Postal labour should cease throughout the United Kingdom on the Lord's-day. In the conversation which ensued, Mr. Hill, whilst representing the difficulties attending carrying such an arrangement into effect, admitted its practicability.

The permission of closing the Post-offices from ten A.M. to six P.M., began to be generally conceded to all places from which memorials proceeded.

Mr. Hindley introduced a bill in the House of Commons, in the session of 1849, to restrict trading in the metropolis, which was subsequently withdrawn.

An important Act was passed by Parliament, introduced by Lord Harrowby, which provided that no intoxicating drinks should be sold in Great Britain before one o'clock in the afternoon of any Sunday, and in England before the same hour of any Good Friday or Christmas Day, or before the termination of the Morning Service.

Mr. John Henderson, of Park, near Glasgow, having offered three prizes for the three best essays

on "the temporal advantages of the Sabbath to the labouring classes," to be competed for by working men, fixed March 31, 1848, for receiving essays. 1050 essays were received. Lord Ashley having called the attention of Her Majesty and Prince Albert to the subject, they were pleased to patronize it. A large meeting assembled in Exeter Hall to witness the bestowal of the prizes on the successful candidates, by Lord Ashley. The idea of Mr. Henderson proved a most effectual means of exciting an interest on the subject of the Lord's-day amongst the working classes, and of eliciting their feelings in reference to it.

One essay was not received, being the production of a female; but being subsequently published, it had a deservedly rapid and extensive circulation. It was entitled "The Pearl of Days," and evinced much ability and feeling.

A Society was instituted in Newcastle-upon-Tyne, embracing persons of all denominations, entitled "The North of England Sabbath Alliance." Its fundamental principle was, the Divine authority and perpetual obligation of the Sabbath institution.

A series of Tracts on the Observance of the Lord's-day, by ministers of all denominations, was published, and had an extensive circulation: they proved

very useful in diffusing amongst all classes sound and Scriptural views on the subject.

The advocates of railway travelling on the Lord's-day succeeded in carrying a motion at a general meeting of the shareholders of the Scottish Central Railway Company, that trains should be run on that line on the Lord's-day.

The cause of the observance of the Lord's-day sustained a serious loss in the death of Sir Andrew Agnew, Bart., which took place in April, 1849, whose name both in and out of Parliament had been so prominently and honourably identified with this question. He had for some years devoted himself to its advocacy, and was permitted to see much fruit of his labours, in an improved tone of feeling regarding the observance of the Lord's-day in all classes and ranks of society, and in the check given to the profanation of it. Besides these admitted results of his indefatigable exertions, we are justified in supposing that the interests of religion generally, identified as they are with the observance of the Lord's-day, were greatly promoted in consequence of the agitation of the subject both in Parliament and the country.

1849-50.—In September 1849, during the recess,

an order was unexpectedly issued in the London Post-office, requiring that country letters should be transmitted through London on the Lord's-day after the 10th of October in that year; thus introducing into the Metropolitan department at the Post-office a new character of labour on the Lord's-day; that which had been previously carried on therein on that day having been defended on the ground of being occasioned by the necessities of the department.

Numerously attended meetings were held, within three weeks after this order was made known, through the arrangements of the Lord's-day Observance Society, in the City, in the Borough, in Westminster, and also in various parishes in the neighbourhood of the metropolis, praying that the order might not be carried into effect. On the 13th of October a most influential deputation waited on Lord John Russell, in order to present the memorials. There were present, composing the deputation, the Lord Mayor of London (Sir James Duke, M.P.), Mr. Masterman, M.P., and several of the principal bankers, merchants, and clergy of the metropolis. The order was nevertheless carried into effect, after a suspension of a fortnight. This occasion afforded an opportunity of illustrating the importance of the work in which the Lord's-day Observance Society were

engaged. They had secured correspondents and formed associations in all parts of the kingdom, on whose assistance in this crisis they were able to reckon.

Papers containing Forms of Petition, and conveying such information as was deemed useful under the circumstances, were forwarded by the Lord's-day Observance Society to every incumbent or officiating minister in England: they likewise addressed special letters to the bishops and clergy, and the laity, in all parts of the kingdom, particularly in the larger and more important towns; affording them all facilities for petitioning, by offering them for that purpose forms written and ready for signature; and they strongly impressed upon them the importance of requesting the local representatives to present the petitions, and to support their prayer when the subject should come under the consideration of Parliament. They also endeavoured to constitute each correspondent a centre for originating petitions, by offering, through them, the same facilities to their friends throughout the country.

The Rev. R. Newstead, Wesleyan minister, a consistent and zealous friend of the observance of the Lord's-day, having communicated to the President of the Wesleyan Methodists that the Lord's-day

Society were extremely desirous that influential body should co-operate in the movement, the President promptly addressed a circular letter to the ministers of that communion, requesting them to aid the Society by promoting petitions. The Society forwarded the letter, with papers containing instructions how to proceed, and information on the subject, to all the superintending ministers in England, Wales, and Ireland; also offering them written forms of petition ready for signature.

The effect of these efforts was, that the Society became engaged in a most extensive correspondence with persons of all religious denominations in the kingdom; that almost all the great towns in England, and many in Ireland, besides many of the smaller places, sent in petitions to the House of Commons in favour of the object; and that the Wesleyan Methodists forwarded a great number of petitions from their several congregations.

The Scottish Sabbath Alliance also exerted itself most energetically to promote the movement in favour of the entire cessation of Postal labour on the Lord's-day in Scotland. By the number of petitions and signatures, by deputations to the authorities, and by the publication of useful and appropriate papers on the subject, they contributed in no small degree to its success.

A feeling of strong interest on the subject of the observance of the Lord's-day was exhibited in Ireland, elicited by the movements in favour of the cessation of all Postal labour on that day. Petitions in favour of this object, in many instances numerously and respectably signed, proceeded from the principal towns in Ireland, including Dublin, Cork, Belfast, Waterford, Drogheda, Newry, and other places; and important aid and co-operation were received from the clergy of the Established Church, and the ministers of the Moravian, Presbyterian, and other denominations in that country.

On the opening of Parliament, in January 1850, petitions, many of them adopted at public meetings, began to be laid in great numbers on the table of the House of Commons, praying for the entire cessation of all Postal labour, the transmission of the mails, as well as the delivery of letters, throughout the United Kingdom, during the four-and-twenty hours of the Lord's-day: and petitions to this effect continued to be presented during the session.

A committee, entitled "The Metropolitan Committee for effecting the Cessation of Sunday Postal Labour," was formed in London: they originated an important Declaration, approving of the entire cessation of Postal labour on the Lord's-day, which was numerously signed by many dignitaries and

clergy of the Established Church, and by ministers of the several religious denominations,—by bankers, merchants, solicitors, and traders, &c., in the metropolis, and advertised it in the leading newspapers.

The expression of feeling in favour of the cessation of Postal labour on the Lord's-day was unprecedentedly great; this feeling was not the ebullition of sectarian zeal or political excitement, but the settled and conscientious conviction of the public generally, including persons of all religious denominations and political opinions; the depth and prevalence of which were attested by the fact, that 4414 petitions, with 653,206 signatures, were presented to the House of Commons in its favour; whilst only 19 petitions, with 2545 signatures, indicated the mere fraction of a minority which was opposed to the object.

At length, on Thursday, the 30th May, 1850, Lord Ashley moved in the House of Commons —"That an humble Address be presented to Her Majesty, representing the great desire which exists in all parts of the United Kingdom for an extension of that rest on the Lord's-day which is afforded in the London Post-office, to the provincial towns; and praying that Her Majesty will be graciously pleased to direct that the collection and

delivery of letters shall in future entirely cease on Sundays in all parts of the kingdom: and also that Her Majesty will cause an inquiry to be made as to how far, without injury to the public service, the transmission of the mails on the Lord's-day might be diminished or entirely suspended." On a division taking place, the motion was carried by a majority of 25, there being 93 in its favour, and 68 against. On the 11th June, Her Majesty was pleased to return for answer to the Address, that orders should be given accordingly. The collection and delivery of letters and newspapers was in consequence suspended throughout the United Kingdom on Sunday 23rd of June, 1850; but as no corresponding arrangements were made in the Post-office department, much inconvenience was at first caused, till the public accommodated themselves to the change: then its beneficial effects were generally felt and acknowledged.

In Manchester and Liverpool, and in other places, the clerks and letter-carriers returned public thanks for the boon thus conferred upon them.

A bill to restrict Sunday trading in the metropolis, introduced by Lord Harrowby, passed a third reading in the House of Lords, and was read a first time in the House of Commons, when it was ulti-

mately withdrawn; a result which was not much regretted by the friends of the observance of the Lord's-day, as some of its clauses were very objectionable.

A porter in the employ of the Great Western Railway Company was summoned, under the Act of 29 Charles II., and convicted, on the 12th August, 1849, before the Justices of the city of Bath, of exercising his ordinary worldly calling, by removing goods (not being passengers' luggage) on the Lord's-day. The Bench having declined to enforce payment of the penalty, application was made to the Queen's Bench, and a mandamus obtained to compel the Magistrates to carry out their decision: the penalty was paid by the Company.

Associations for promoting the due Observance of the Lord's-day, composed exclusively of working men, were formed in Birmingham, Leeds, Lancaster, and Shrewsbury, which actively co-operated in all efforts made to forward the object. Two petitions in favour of the Post-office movement, numerously signed by working men, were forwarded to the House of Commons from the towns of Birmingham and Leeds.

1850-1.—But a very short interval elapsed, after

the order prohibiting the delivery of letters on the Lord's-day had been carried into effect, before it was found necessary to make renewed efforts to secure its continuance; for, on the 25th June 1850, only two days after it came into operation, Mr. Locke, M.P. for Honiton, gave notice of a motion for rescinding it.

The Lord's-day Observance Society again called on their friends throughout the country to petition the House of Commons, praying that the measure might have a full and fair trial. The consequence was, that in the short time included between the 25th June and the 9th July, the day on which Mr. Locke's motion came on, 521 petitions, with 33,190 signatures, were presented, praying that the measure might not be rescinded till it had been fairly tested; whilst only 168 petitions, with 19,199 signatures, were presented in favour of rescinding it; notwithstanding organized efforts to promote petitions of this character, originated almost exclusively by persons connected with a hostile and interested portion of the public press. Memorials to Her Majesty, and petitions to the House of Commons, included amongst those alluded to above, also proceeded from Postmasters and Letter-carriers in all parts of the kingdom, expressing their gratitude for the new

measure, and praying that it might have a full and fair trial.

A numerous and most respectable deputation from many important towns in Scotland, composed principally of chief magistrates, and one from Liverpool, headed by the mayor of that town, and accompanied by the secretaries of the London and Bath Societies for promoting the Observance of the Lord's-day, waited on Lord John Russell, the Postmaster-General, the Chancellor of the Exchequer, and the Secretary of State for the Home Department, respectively, to urge them to oppose Mr. Locke's motion, and to give the measure a fair trial.

Mr. Locke having brought on his motion on the 9th July, it was rejected by a majority of 141 ; but, at the suggestion of Government, a "Commission, to inquire how far Postal labour on Sundays might be reduced, without discontinuing the delivery and despatch of letters," was appointed, an amendment to that effect having been moved by Mr. Hope.

That Commission issued its Report, dated the 10th August, 1850, recommending a return to the old system of a delivery of letters on the Lord's-day, with a few trifling and most inadequate modifications.

The 650,000 petitioners, who prayed for the dis-

continuance of Postal labour on the Lord's-day, had reason to be dissatisfied with the appointment of the Commission of Inquiry. The only just mode of testing the new measure was, by working it for some time with altered arrangements.

They were also dissatisfied with the constitution of the Commission. It was composed of three members—one the Postmaster-General, who in his place in Parliament expressed himself hostile to the change; and of two other members of Government, both of whom voted in the minority on Lord Ashley's motion of the 3rd June, 1850.

Not only was the constitution of the Commission objectionable, but also the principal sources whence they derived their information,—namely, the Surveyors of Districts, and Postmasters, to whom a circular had but recently been issued, preparing the department for a reduction of pay in case there were a cessation of labour on the Lord's-day.

Memorials were presented to Lord John Russell, praying his Lordship, on receiving the Report of the Committee of Inquiry, to decide on continuing the new measure. These memorials amounted to some hundreds;—amongst which was one signed by all the ministers present at the Wesleyan Conference, held in London, 520 in number; 50 from working-men in

various manufactories in Leeds; 27 of a similar description from Birmingham; and one from Brighton, signed by 2500 working persons.

Deputations from all parts of the kingdom proposed to wait on Lord John Russell, including deputations of working men, with the same view; but his Lordship declined receiving them. The Government acted on the recommendation of the Commission, and the delivery of letters was resumed on Sunday the 1st September, 1850.

Although the efforts made to effect the cessation of Postal labour on the Lord's-day were thus frustrated, yet they were not wholly ineffectual. A considerable diminution of Postal labour on that day took place in consequence, and the discussion of the subject proved beneficial.

The extent to which excursion trains were run on the Lord's-day, at greatly reduced fares, on nearly all the lines in the kingdom, was truly lamentable. The Great Western Railway Company took the lead in this systematic and extensive desecration of the Lord's-day. Memorials, expressing disapproval of their excursion trains on the Lord's-day, and requesting that they might be discontinued, were presented to the Directors, from Bath, Bristol, Gloucester, Stroud, and other places on the line; also from Chepstow, Cardiff, Newport, and Carmar-

then, on the South Wales line. The memorial from Stroud was signed by upwards of 2000 inhabitants of that town and neighbourhood, including 27 clergymen and 13 dissenting ministers. One, signed by 16 shareholders, was also forwarded from that place to the Directors of the Great Western Railway.

A very able paper on the subject of Cheap Excursion Trains on the Lord's-day was published by the Rev. E. Young, honorary secretary to the Bristol Church of England Lord's-day Observance Society, containing a Letter to the Directors of the Great Western Railway, and also a correspondence on the subject, between Mr. Young and an anonymous writer, which was inserted in the *Bristol Gazette*.

At a general meeting of the Scottish Central Railway Company, it was resolved, without a division, that there should be no systematic Sabbath traffic on the line; and the chairman stated that nineteen-twentieths of the proxies in the hands of the secretary were in favour of the line being so closed. It was understood that cases of necessity, as they occurred, would be forwarded by the mail train.

In Kingston, Canada West, a Sabbath Reformation Society was formed, on the 25th of April, 1850. Its object was to employ every legitimate moral instrumentality to secure the better observance of the Lord's-day. Soon after its formation, the Society

endeavoured to arouse the inhabitants of the province to pray the Legislature to cause the cessation of Post-office labour on the Lord's-day; but the petitions in consequence presented proved ineffectual in prevailing on the Legislature to do so.

A bill to restrict trading in the metropolis on the Lord's-day was introduced in the House of Commons, read a second time, referred to a Select Committee, and subsequently withdrawn. The provisions of the bill were of such a character as to render it desirable that the measure should not become law.

Considerable interest was exhibited in the condition of the Omnibus Servants of London, as regarded their exclusion from the religious and other privileges of the Lord's-day. They formed a Society called "The Metropolitan Omnibus Servants' Provident Society," which, besides making a provision for the widows and orphans of deceased members, contemplated likewise the moral improvement of the class generally. Meetings of this Society were held in various parts of London, in which the neglected condition of Omnibus Servants, the utter absence of all religious means, and their prolonged hours of labour every day in the week, Sunday included, were brought prominently under attention. The Lord's-day Observance Society forwarded a copy

of an address, on behalf of the Omnibus Servants in the metropolis, to ministers of religion of all denominations, urging upon them to adopt means to restore to them the privileges of the Lord's-day, of which they were wholly deprived.

The Crystal Palace, for the exhibition of works of all nations, was opened by Her Majesty in person in May, 1851, with solemn prayer to Almighty God by His Grace the Archbishop of Canterbury. During the erection of the edifice no work whatever was allowed to be done on the Lord's-day, although very great exertion was required on the part of the contractors to have the building ready at the time fixed for its completion.

The same regard for the Lord's-day was evinced by the Government during the Exhibition, visitors being altogether excluded on the Lord's-day.

The Lord Mayor of London, Sir J. Musgrove, visited Paris in his official capacity: he went to Versailles on the Lord's-day, where a large concourse was assembled to witness the amusements prepared for the occasion. On the termination of his year of office, when the usual vote of thanks was proposed at the meeting of the Common Council, held 20th November, 1851, Mr. De Jersey moved that an expression of regret for his Lordship's conduct on that occasion should be introduced into the motion.

No one seconding Mr. De Jersey's amendment, it was lost.

The Lord's-day Observance Society addressed a letter, in April, 1852, to the Clergy residing in the neighbourhood of railways on which excursion trains were run on the Lord's-day, urging them to originate memorials to the Directors against the practice, and, where it was convenient to do so, that the memorials should be adopted at public meetings.

On the return of the Sunday on which the annual feast was usually held at Brighouse, the quiet and orderly aspect of the streets, and the absence of tumult, presented a striking contrast to the state of things in preceding years. This was attributable to the persevering exertions of the Rev. J. Birch, incumbent of Brighouse Church, to put a stop to this evil.

A Society to promote the due Observance of the Lord's-day was formed in Montreal, Canada.

An effort to put a stop to Sunday Postal labour was made in Nova Scotia, and happily with success; the Lieutenant Governor having had a clause to that effect introduced into the bill relating to Postal arrangements.

OBSERVANCE OF THE LORD'S-DAY IN FOREIGN COUNTRIES.

The state of religion in any community, as it approximates to Scriptural purity or otherwise, regulates the degree of regard evinced for the observance of the Lord's-day. Thus, in Roman Catholic countries the sacredness of the day is limited to those hours appropriated to public worship; usually persons having attended one service, consider themselves at liberty to devote the remainder of the day to pleasure or to business. In Protestant communities, where the fundamental principles of the Gospel are neglected or lost sight of, it is practically the same. Such may be said to be the state of things on the continent of Europe generally, and in the South American States, as regards the Lord's-day.

In France, when the revolutionary frenzy was at its height, and all the moral bonds of society were dissolved, the observance of the seventh-day rest was prohibited, and a tenth-day rest was substituted for it. As soon as Napoleon, with the strong hand of military rule, enforced order, he restored the Sab-

bath, conscious that it was an institution the acknowledgment and observance of which promoted obedience to constituted authority.

In later years, during the reign of Louis Philippe, and in the presidency of Louis Napoleon, a disposition has been evinced by the French Government to promote the observance of the Lord's-day as regards cessation from labour in the great public departments; orders to that effect having occasionally emanated from the authorities.

In Switzerland efforts have been made during some years to promote the observance of the Lord's-day; and a friendly correspondence has subsisted between societies formed in some of the cantons, and the Lord's-day Observance Society.

In Germany, greater respect is paid to the Lord's-day in the Protestant than in the Roman Catholic states;* though in both, desecration of the day prevails. Still the profanation of it is worst in those parts of Germany in which Popery is predominant, as in the territories of Mayence, Treves, and Cologne. Within the last few years, increased interest has

* Evangelical Christendom, (Vol. v. No. 10, for October, 1851, page 369.) Partridge and Oakey, Paternoster-row. A periodical containing much useful and interesting information respecting the state of religion generally on the continent of Europe.

been evinced on the subject in Germany. At a conference held at Stuttgard, in September, 1850, at which 2000 persons, ministers of religion and laymen, were present, it was resolved that an address should be published, to remind the German nation of the importance of the observance of the Christian Sabbath. The Conference also sent a letter to all the German Governments, urging them to discharge their duties as Christian States in protecting the sanctity of the Lord's-day. In the address to the German nation, the example of England is specially mentioned; and its power, wealth, liberty, and pre-eminence are attributed to the observance of the Lord's-day. Another conference, of about 100 clergymen and laymen, held at Barmen, near Elberfield, resolved to send a petition to the Prussian Government on the same subject. They prayed the authorities that no military review might be held on the Lord's-day, and that the servants of the Post-office and railways might not be occupied during the whole of that day. Similar petitions were addressed to the Prussian Government by the Society for promoting the Observance of the Lord's-day established in the Prussian province of Saxony, and by conferences of clergymen and laymen in the province of Brandenburgh. In the month of Febru-

ary, 1851, the Prussian General Post-office ordered that all post-offices in Prussia should be closed on the Lord's-day from 9 A.M. to 12, and from 1 to 5 P.M. The Government also expressed its desire to stop the running of railway trains on that day. The Prussian Ministry for Commerce published a decree, dated the 27th May, 1851, in which they said, "the attainment of the object referred to (the observance of the Lord's-day) is not to be expected by means of orders of Government, but only by the instrumentality of the Church, the school, and good example; because by these only can the interior feeling of men be improved: but Government is willing to promote the observance of the Lord's-day by taking away external hindrances and impediments."

In Saxony also, the Government adopted measures to promote the observance of the Lord's-day. They were much needed; for in Leipsic working and hammering on Sundays were quite common in the public squares; and the police sold for sixpence tickets licensing to work in public on the Lord's-day. In Dresden gin-shops were open in the morning of Sunday during Divine service, public dancing and music were permitted, and a theatre was open. The Chamber of Deputies of Saxony having had their

attention called to the desecration of the Lord's-day which prevailed, resolved unanimously, "that the strict enforcement of the law of 1811 with respect to the observance of the Lord's-day, should be recommended to the Government," which accordingly expressed its willingness, through the Minister, in the First Chamber, to publish an ordinance to promote the observance of the Lord's-day.

The Government of the Duchy of Brunswick, in an ordinance dated the 31st of December, 1850, commanded that all civil officers should promote diligently the observance of a new law which had been passed respecting the Lord's-day.

In the kingdom of Hanover, also, the Government issued orders for a better observance of the Lord's-day.

In the kingdom of Bavaria, the Romish bishop pressed upon the Government the duty of protecting the sanctity of the Lord's-day. The Government, in consequence, republished all the laws respecting the Lord's-day which had fallen into disuse, and forwarded copies of them, with a view to their enforcement, to all the civic boards and parishes.

In the Grand Duchy of Hesse, the Ecclesiastical Board, in a rescript of the Consistory of 1843, shewed how low an estimate they formed of the institution

of the Christian Sabbath, by recommending that, "as often as the weather or other circumstances made it necessary to continue agricultural labour on Sundays, after the morning service, the burgomaster might give permission for it." In the Second Chamber of the Grand Duchy, the deputy Ploch having proposed a motion to the effect, "that all public dancing parties, and all worldly amusements in public places, should be forbidden by law on Sundays," the motion was rejected by 42 votes against 2. A motion of Sartorius, another deputy, "that a stricter law to protect the Lord's-day be passed, that the theatres be shut on Sunday, and all public dancing parties be restricted thereon," was also rejected. The Chamber only resolved, "that public dancing parties and music be closed on Saturday at midnight, and begin on Sunday only after the service."

Fifty-two great proprietors and noblemen of the provinces of Saxony, Brandenburgh, and Pomeraine, in the year 1849, published an address to noblemen and great farmers, recommending the observance of the Lord's-day.

C. F. Schultze, of Calbe, on the river Saale, a sugar manufacturer, addressed, in October, 1850, "a Letter to the Manufacturers," in the name of the Society for promoting the Observance of the

Lord's-day in the province of Saxony, urging upon them to restore to the operatives the privileges of the Lord's-day. In consequence of this address, a great number of sugar manufacturers ceased to work on the Lord's-day.

In Rhenish Prussia, the Synods of Elberfeld and Lenep issued and circulated numerous copies of addresses exhorting to a due observance of the Lord's-day. At Dusseldorf, on the Rhine, some merchants announced in the newspapers their intention to close their shops during the whole of the Lord's-day.

In Berlin, a public fair was prevented by the authorities on Sunday, May 11th, 1851; and all public fairs were forbidden to be held on the Lord's-day. The inconsistency of the Government, in permitting theatres to be open on the Lord's-day, and in sanctioning other profanations of it, takes greatly from the moral weight and effect their measures might otherwise have.

The condition of the United States of America as regards the observance of the Lord's-day, cannot be better described than by the following extract from "The Progress and Prospects of Christianity in the United States of America, by R. Baird, D.D.":—

"On this subject we have much to cheer. Although there is still enough to deplore, we have much to be grateful for. There is a far better observance of the Sabbath than there was a few years ago in many parts of the country. Whilst there is still too much violation of the sacred day in the suburbs and neighbourhood of our large cities, it is pleasant to see that the streets of none of them (so far as I know, unless it be New Orleans,) are disturbed by the rumbling of omnibuses.* All of the States, I believe, have made laws to enforce the observance of the Sabbath. This has been done on the avowed principle that we are a Christian nation. That doctrine we hold. And though the State requires of no man that he attend this or that Church, or any Church at all, or do anything to support any form of worship, yet it does require him to desist from labour, at least from such labour as interferes with the sacred employments and enjoyments of others. It seems so near to a dictate of natural religion and of common reason, as well as Christianity, that man and beast should rest part of their time, that our lawgivers do not seem to have had any misgivings on the subject; and yet the enforcement of the law is seldom resorted to. A better way is pursued,—that of enlightening the people, by the press and the pulpit, as to their duties and their privileges. A few gentlemen have employed the Rev. Dr. Edwards, the

* Through one of the main streets of New York, the passenger trains on a railroad, drawn by horses, are permitted to run on the Sabbath. Even this, though there is but little noise, is considered a nuisance, as well as a violation of the sacred day.

originator of temperance societies on the present plan, for several years to visit the chief places, and preach before legislatures and Congress, and so influence the leading minds of the country, as well as to employ the press, for that object. The success of this quiet and effective course has been great. There is not a car running on any of the railroads in New England, I believe, on the Sabbath, nor is the mail carried there on that day. A similar change is going on in the middle and other States. The carrying of the mail on the Sabbath was discontinued on 8000 miles of road last year, through these quiet efforts. Dr. Edwards visits the officers of the Government, legislators, and directors of railroads, and sits down and talks the matter over kindly with them, as a Christian man and a gentleman should; nor does he labour in vain; for he has to deal with men who, almost without exception, respect religion, and not a few are religious men." (pp. 28, 29.)

Another extract from Dr. Baird's work (p. 33), article "Slavery," in which he enumerates numerous benefits conferred by Christianity upon slaves, and amongst others states the following:—

"It has secured the enforcement of the laws relating to the Sabbath, and so given the slave a seventh part of his time as a day of rest. It is certainly a rare thing for a slave to be compelled to work on the Lord's-day, especially in those portions of the South where Christianity is most prevalent."

SUMMARY OF THE STATUTES FOR THE OBSERVANCE OF THE LORD'S-DAY.

THE following is a summary of the Statutes for promoting the observance of the Lord's-day :—

By 28 Edw. 3, c. 14, the showing of wool is prohibited on Sunday.

By 27 Hen. 6, c. 5, all manner of fairs and markets on the principal Feasts and Sundays, and Good Fridays, are prohibited (necessary victual only excepted) upon pain of forfeiture of the goods (the four Sundays in harvest except).

By 1 Eliz. c. 2, intituled "An Act for the Uniformity of Common Prayer and Service in the Church and Administration of the Sacraments," sec. 14, all persons, having no lawful or reasonable excuse, shall diligently and faithfully resort to their parish church or chapel accustomed upon every Sunday and holy days, upon pain of punishment by the censures of the Church, and of 12d. for every offence.

By 23 Eliz. c. 1, intituled "An Act to retain the Queen's Majesty's Subjects in their due Obedience," sec. 5,* every person above the age of 16, who shall not repair to some church, chapel, or usual place of common

* This section has been recently repealed.

prayer, but forbear the same contrary to the last-mentioned statute, shall forfeit for every month which he or she shall so forbear £20; and besides the said forfeitures, every person so forbearing for 12 months, shall be bound with two sufficient sureties in £200 to good behaviour, and so to continue bound, until they do conform and come to the church, according to the true meaning of the above statute of the 1st of Her Majesty's reign.

By 1 James I, c. 22, sec. 28, no shoes, boots, &c. are to be shown to the intent to put to sale, on pain of forfeiture for every pair of 3s. 4d., and the full value of the articles.

By 1 Ch. 1, c. 1, intituled "An Act for punishing divers Abuses committed on the Lord's-day, commonly called Sunday," there shall be no meetings, assemblies, or concourse of people out of their own parishes on the Lord's-day, for any sports and pastimes whatsoever; nor any bear-baiting, bull-baiting, interludes, common plays, or other unlawful exercises and pastimes used by any persons within their own parishes, under a penalty of 3s. 4d. for every offence.

By 3 Ch. 1, c. 2, intituled "An Act for the further Reformation of sundry Abuses committed on the Lord's-day, commonly called Sunday," no carrier with any horse, nor waggonmen with any waggon, nor carmen with any cart, nor wainmen with any wain, nor drovers with any cattle, shall travel upon the Sunday, under a penalty of 20s. for every offence; or if any butcher shall kill or sell any victual, he shall forfeit 6s. 8d. for every offence.

By 29 Ch. 2, c. 7, intituled "An Act for the better

Observation of the Lord's-day, commonly called Sunday," sec. 1, all the laws in force concerning the observation of the Lord's-day, and repairing to the church thereon, shall be carefully put in execution; and all persons shall, on every Lord's-day, apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and no tradesman, artificer, workman, labourer, or other person whatsoever, shall do or exercise any worldly labour, business or work of their ordinary callings upon the Lord's-day, or any part thereof (works of necessity and charity only excepted); and every person of the age of 14 years or upwards offending in the premises, shall for every such offence forfeit the sum of 5s. And that no person or persons whatsoever shall publicly cry, show forth, or expose to sale any wares, merchandises, fruits, herbs, goods or chattels whatsoever upon the Lord's-day, or any part thereof, upon pain of forfeiting the same. And by the second section of the same Act, no drover, horse-courser, waggoner, butcher, higgler, or any of their servants, shall travel or come to their inn or lodging upon the Lord's-day, under the penalty of 20s. for every offence; and that no person shall use, employ, or travel upon the Lord's-day with any boat, wherry, lighter, or barge, except it be upon extraordinary occasion, to be allowed by some justice of the peace or head officer, under the forfeiture of 5s. And the justice shall give warrant to the constables or churchwardens of the parish to seize the goods cried, showed forth, or put to sale, and to sell the same. The third section provides that nothing

in the Act shall extend to the prohibiting of dressing of meat in families, or dressing or selling of meat in inns, cook-shops, or victualling houses, for such as otherwise cannot be provided, nor to the crying or selling of milk before nine of the clock in the morning, or after four of the clock in the afternoon. And by the fifth section it is enacted, that if any person who shall travel on the Lord's-day shall be then robbed, no hundred, or the inhabitants thereof, shall be charged with or answerable for any robbery so committed, but the person robbed shall be barred from bringing any action for the said robbery; nevertheless the inhabitants (after notice or hue and cry) shall cry and make or cause to be made fresh suit after the offenders, according to the statute 27 Eliz., upon pain of forfeiting as much money as might have been recovered against the hundred. And by the sixth section, no person shall, upon the Lord's-day, serve or execute any writ, process, &c., except in cases of treason, felony, or breach of the peace, but the service thereof shall be void; and persons so serving shall be as liable to the suit of the party grieved, and to answer damages to him, as if he had done the same without writ, process, &c.

By statute 1 William and Mary, c. 18, intituled "An Act for exempting their Majesties' Protestant Subjects dissenting from the Church of England from the Penalties of certain Laws," sec. 2, the above-mentioned enactments in the statutes 1 Eliz. c. 2, and 23 Eliz. c. 1, are not to extend to persons dissenting from the Church of England, who shall take the oaths and make the declaration therein referred to. And by the 16th section,

all the laws made and provided for the frequenting of Divine service on the Lord's-day, shall be still in force and executed against all persons that offend against the said laws, except such persons come to some congregation or assembly of religious worship allowed or permitted by that Act.

By 10 and 11 Will. 3, c. 4, intituled "An Act for making Billingsgate a free Market for the Sale of Fish," it is enacted that Billingsgate market shall be every day in the week (except Sundays) a free and open market for all sorts of fish. And by the 14th section, it is provided that nothing in the Act contained shall be construed to prohibit the selling of mackerel before or after Divine service on Sundays.

By 11 and 12 Will. 3, c. 21, being an "Act for the Regulation of Watermen upon the Thames," sec. 13, reciting that a great number of idle and loose watermen and boys do work on the Lord's-day, and exact large prices from passengers whose necessary occasions oblige them to pass and repass the river, and generally spend such their gains in drunkenness and profaneness the succeeding week; for prevention thereof, and to the end that what shall be got thereby may be applied to the charitable relief of aged and maimed watermen and lightermen, their widows and children, the Watermen's Company are authorized to appoint any number of watermen, not exceeding 40, to ply and work every Lord's-day between Vauxhall and Limehouse, for carrying and re-carrying passengers across the river, at 1d. each person.

By 2 Geo. 3, c. 15, intituled "An Act for the better

supplying the Cities of London and Westminster with Fish, and to reduce the present exorbitant Price thereof, and to protect and encourage Fishermen," sec. 7, fish carriages are allowed to travel on Sunday, whether laden or returning empty; and the horses which shall return from drawing any such carriage, though rode on by any driver, or drawing back any empty fish carriage, shall be allowed to pass on Sundays, without any such driver incurring any penalty for so travelling. And by the 11th section, it is enacted that all fish that shall be brought by land carriage to London or Westminster, or to any other place within the weekly bills of mortality, shall the next morning at farthest be exposed to sale (except such next day shall happen to be a Sunday, and in such case then on Monday morning next following): and by the 12 section, it is provided that nothing in the Act contained shall be construed to prohibit the selling any mackerel which shall be brought by any such fish carriage before or after Divine service on a Sunday.

By the Act 21 Geo. 3, c. 49, intituled "An Act for preventing certain Abuses and Profanations on the Lord's-day, called Sunday," reciting that "certain houses, rooms or places within the cities of London or Westminster, or in the neighbourhood thereof, have of late frequently been opened for public entertainment or amusement upon the evening of the Lord's-day, commonly called Sunday; and at other houses, rooms, or places within the said cities, or in the neighbourhood thereof, under pretence of inquiring into religious doctrines and explaining texts of Holy Scripture, debates

have frequently been held on the evening of the Lord's-day, concerning divers texts of Holy Scripture, by persons unlearned and incompetent to explain the same, to the corruption of good morals, and to the great encouragement of irreligion and profaneness:" it is enacted, that any house, room, or other place which shall be opened or used for public entertainment or amusement, or for publicly debating on any subject whatsoever on any part of the Lord's-day, called Sunday, and to which persons shall be admitted by a payment of money, or by tickets sold for money, shall be deemed a disorderly house or place, and the keeper thereof shall forfeit 200*l.* for every day that such house, room, or place shall be opened or used as aforesaid on the Lord's-day, to such person as will sue for the same, and be otherwise punishable as in cases of disorderly houses; and the persons managing or conducting such entertainment or amusement on the Lord's-day, or acting as master of the ceremonies there, or as moderator, president, or chairman of any such meeting for public debate on the Lord's-day, shall likewise for every such offence forfeit 100*l.* to such persons as will sue for the same. And every doorkeeper, servant, or other person who shall collect or receive money or tickets from persons assembling at such house, or who shall deliver out tickets for admitting persons thereto, shall also forfeit 50*l.* And by the 3rd section, all persons advertising such public entertainment or amusement or meeting, or printing or publishing any such advertisement, shall forfeit 50*l.* And by the 2nd section, any house, room or place at which persons shall be

supplied with tea, coffee, or any other refreshments of eating or drinking on the Lord's-day, at any greater prices than the common and usual prices at which the like refreshments are commonly sold upon other days, shall be deemed a place to which persons are admitted by the payment of money, although money be not there taken in the name of or for admittance, or at the time where persons enter or depart. And any house, room, or place which shall be opened or used for any public entertainment or amusement, or for public debate, on the Lord's-day, at the expense of any number of subscribers or contributors, and to which persons shall be admitted by tickets, to which subscribers or contributors shall be entitled, shall be deemed a place to which persons are admitted by the payment of money. But by the 8th section, nothing therein contained shall alter any of the liberties to which Protestant subjects being dissenters are entitled under 1 William & Mary, c. 18.

By the 1 & 2 Geo. 4, c. 50, for making and regulating the sale of bread out of the city of London, &c., s. 11, it is enacted, that no master, mistress, journeyman, or other person exercising or employed in the trade or calling of a baker, out of the city of London and the liberties thereof, and beyond the weekly bills of mortality and 10 miles of the Royal Exchange, shall on the Lord's-day or any part thereof make or bake any bread, rolls or cakes, nor shall on any part of the said day sell or expose to sale, or permit or suffer to be sold or exposed for sale, any bread, rolls or cakes of any sort or kind except to travellers, or in cases of urgent necessity, or bake or

deliver any meat, pudding, pie, tart, or victuals at any time after half-past one in the afternoon of that day, or in any other manner exercise the trade or calling of a baker, or be engaged or occupied in the business or occupation thereof, except as aforesaid, and except so far as may be necessary in setting and superintending the sponge to prepare the bread or dough for the following day's baking. And that no meat, pudding, pie, tart, or victuals shall be brought to or taken from any bakehouse during time of Divine service, nor within a quarter of an hour of the time of the commencement thereof. And every person offending against the foregoing regulations, or any one or more of them, to be subject on conviction to a penalty of 5*s*. for the first offence, 10*s*. for the second, and 20*s*. for the third and every subsequent offence, with costs.

By 3 Geo. 4, c. 106, being an Act to provide regulations for the making and sale of bread in the city of London and the liberties thereof, and within the weekly bills of mortality and ten miles of the Royal Exchange, sec. 16, it is enacted, that no master, mistress, journeyman, or other person exercised, or employed in the trade or calling of a baker within the limits aforesaid, shall on the Lord's-day or any part thereof make or bake any bread, rolls or cakes, or shall on any other part of the said day than between nine in the forenoon and one in the afternoon, on any pretence whatsoever, sell or expose to sale any bread, rolls or cakes of any sort or kind, or bake or deliver any meat, pudding, pie, tart or victuals, except as hereinafter excepted, or in any other manner

exercise the trade or calling of a baker, except so far as may be necessary in setting and superintending the sponge to prepare the bread or dough for the following day's baking. And every person offending against the last-mentioned regulations, or any one or more of them, or making any sale or delivery thereby allowed otherwise than within the bakehouse or shop, and being thereof convicted, shall pay for the first offence 10*s*., for the second offence 20*s*., and for the third and every subsequent offence 40*s*. with costs: provided that it shall be lawful for every master or mistress baker residing within the limits aforesaid to deliver to his or her customers on the Lord's-day, any bakings until half-past one in the afternoon, without being liable to any of the penalties.

By 9 Geo. 4, c. 61, intituled "An Act to regulate the granting of Licences to Keepers of Inns, Ale-houses, and Victualling-houses in England," by sec. 13, it is enacted that every licence which shall be granted under the Act shall be according to the form in the schedule annexed. And every licence in any other form shall not entitle any person to obtain an excise licence for selling excisable liquors by retail, to be drunk or consumed on the premises of the person licensed, and shall be utterly void. And by the 17th section, no licence for the sale of any excisable liquor by retail, to be drunk or consumed on the premises of the person licensed, shall be granted by the Commissioners of Excise, unless such persons shall have previously obtained from the justices a licence under the Act; and by the form of licence so referred to, the party licensed is authorized to sell by retail in

the inn, ale-house or victualling house therein specified, and in the premises thereunto belonging, all such excisable liquors as he shall be licensed or empowered to sell under the authority and permission of any excise licence, and to permit all such liquors to be drunk or consumed in his said house, or on the premises thereunto belonging, provided (among other things) he do not keep open his house except for the reception of travellers, nor permit any beer or other excisable liquor to be conveyed from or out of his premises during the usual hours of the morning and afternoon Divine service in the church or chapel of the parish or place.

By 1 Will. 4, c. 64, intituled "An Act to permit the general Sale of Beer and Cyder by Retail in England," sec. 14, it is enacted, that no person licensed to sell beer by retail under that Act shall sell or retail beer, nor suffer any beer to be drunk or consumed in or at such house at any time within the hours of ten in the forenoon and one in the afternoon, or between the hours of three and five in the afternoon, on any Sunday, Good Friday, Christmas-Day, or any day appointed for a public fast or thanksgiving, under a penalty of 40s. for every offence; and every separate sale shall be deemed a separate offence, and a condition to the same effect is inserted in the form of the licence annexed to the Act.

By 1 & 2 Will. 4, c. 22, being an Act to amend the laws relating to Hackney Carriages, &c., sec. 37, it shall be lawful for the proprietor or driver of any hackney carriage licensed under that Act to stand and ply for hire for such carriage, and to drive the same on the

Lord's-day. And such proprietor or driver who shall so stand or ply for hire shall be compellable to do the like work on the Lord's-day as he is compellable to do on any other day of the week.

By the Act 1 & 2 Will. 4, c. 32, intituled "An Act to amend the laws in England relative to Game," sec. 3, it is enacted, that if any person whatsoever shall kill or take any game, or use any dog, gun, net, or other engine or instrument for the purpose of killing or taking any game, on a Sunday or Christmas-day, such person shall, on conviction thereof before two justices of the peace, forfeit and pay for every such offence such sum of money, not exceeding 5*l.*, as to the said justices shall seem meet, together with the costs of the conviction.

By 2 & 3 Vic. c. 47, intituled "An Act for further improving the Police in and near the Metropolis," sec. 42, it is enacted, that no licensed victualler or other person shall open his house, within the Metropolitan Police District, for the sale of wine, spirits, beer, or other fermented or distilled liquors, on Sundays, Christmas-day, and Good Friday, before the hour of one in the afternoon, except refreshment for travellers."

By 7 & 8 Victoria, c. 85, intituled "An Act to attach certain Conditions to the Construction of future Railways," it is enacted, in clause 10, that whenever any railway company subject to the herein-before mentioned obligation of running cheap trains shall, from and after the days herein-before specified on which the said obligation is to accrue, run any train or trains on Sundays for the conveyance of passengers, it shall, under the

obligations contained in its Act or Acts of Parliament, and with the immunities applicable by law to carriers of passengers by railway, by such train each way, on every Sunday, as shall stop at the greatest number of stations, provide sufficient carriages for the conveyance of third-class passengers at the terminal and other stations at which such Sunday train may ordinarily stop; and the fare or charge for each third-class passenger by such train shall not exceed one penny for each mile travelled.

By 11 & 12 Victoria, c. 49, intituled "An Act for regulating the Sale of Beer and other Liquors on the Lord's-day," it is enacted, "That whereas the provisions in force within the Metropolitan Police District, and in some other places in England, against the sale of fermented and distilled liquors in the morning of the Lord's-day, have been found to be attended with great benefits: be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that no licensed victualler, or person licensed to sell beer by retail to be drunk on the premises, or not to be drunk on the premises, or other person, in any part of Great Britain, shall open his house for the sale of wine, spirits, beer, or other fermented or distilled liquors, or sell the same, on Sunday, before half-past twelve o'clock in the afternoon, or, where the morning Divine service in the church, chapel, kirk, or principal place of worship of the parish or place shall not usually

terminate by that time, before the time of the termination of such service; and that no licensed victualler or other person in England shall open his house for the sale of wine, spirits, beer, or other fermented or distilled liquors, or sell the same, on Christmas-day or Good Friday, or any day appointed for a public fast or thanksgiving, before the respective times aforesaid, except, in all the cases aforesaid, as refreshment for travellers: provided always, that nothing herein contained shall authorize the opening of any house for the sale of wine, spirits, beer, or other fermented or distilled liquors, within the Metropolitan Police District, or any city, town, or place, at an earlier hour or time than is now allowed by law, where the opening of such house or such sale is now specially prohibited before any later hour or time than that hereinbefore mentioned.

"That so much of an Act passed in the fourth year of her present Majesty, intituled 'An Act to amend the Acts relating to the general Sale of Beer and Cider by Retail in England,' as provides that no person licensed to sell beer or cider by retail as therein mentioned should have or keep his house open for the sale of beer or cider, nor should sell or retail beer or cider, nor should suffer any beer or cider to be drunk or consumed in or at such house, at any hour before one of the clock in the afternoon on any Sunday, Good Friday, Christmas-day, or any day appointed for a public fast or thanksgiving, shall, without prejudice to any pending proceeding for breach of such enactment, be repealed.

"That it shall not be lawful for any licensed victualler,

or person licensed to sell beer by retail to be drunk on the premises or not to be drunk on the premises, or any person licensed or authorized to sell any fermented or distilled liquors, or any person who, by reason of the freedom of the mystery or craft of vintners of the city of London or of any right or privilege, shall claim to be entitled to sell wine by retail to be drunk or consumed on the premises, to open his house for the sale of any other articles whatsoever within the respective times during which the sale of wine, spirits, beer, or other fermented or distilled liquors is herein-before prohibited, except as refreshment for travellers.

"That no person shall open any house or place of public resort for the sale of fermented or distilled liquors, or sell therein such liquors, in England or Scotland, before the hour of half-past twelve of the clock in the afternoon, or where the morning Divine service in the church, chapel, kirk, or principal place of worship shall not usually terminate by that time, before the time of the termination of such service on Sunday, or in England before the like hour on Christmas day or Good Friday, or any day appointed for a public fast or thanksgiving, except as refreshment for travellers.

"That it shall be lawful for any constable at any time to enter into any house or place of public resort for the sale of wine, spirits, or other fermented or distilled liquors; and every person who shall refuse to admit or shall not admit such constable into such house or place shall be deemed guilty of an offence against this Act.

"That every person offending against this Act shall

be liable, upon a summary conviction for the same before any justice of the peace for the county, riding, division, liberty, city, borough, or place where the offence shall be committed, or in Scotland before any justice of the peace or sheriff or magistrate having jurisdiction in the place where the offence shall be committed, to a penalty not exceeding five pounds for every such offence; and every separate sale shall be deemed a separate offence."

The following is the title of the Weaver Navigation Act, 3 & 4 Victoria, c. cxxiv. (4th August, 1840):— "An Act to authorize the Trustees of the river Weaver in the county of Chester to apply part of the funds arising from the rates and duties payable in respect of the Navigation of the said river for the erecting and endowing one or more church or churches for the accommodation of the watermen, hawlers, and others employed upon the said river, and connected with the traffic thereof."

"THE BOOK OF SPORTS."

It has been deemed desirable to place before our readers that remarkable document called "The Book of Sports," so intimately connected with the history of the observance of the Lord's-day in this country; the effects of which, in demoralizing the population, more speedily precipitated that state of things which soon after led to the execution of Charles I., and the temporary subversion of the monarchy.

When King James I. was on a progress in Lancashire, in August 1617, a petition was presented to him by a great number of Lancashire peasants, tradesmen, and servants, requesting that they might be allowed to take their diversions (as of old accustomed) after Divine service on Sundays. This is said to have been the origin of "The Book of Sports," promulgated by royal authority, May 24, 1618. The book was ordered to be read publicly in all churches; and such ministers as refused to obey the injunction were threatened with severe punishment in the High Commission Court. It was called, in contempt, by

the seriously disposed, "The Dancing Book."—(Nichols' "Progresses of James I.")

The following note to the above occurs in the Appendix, 1103:—

"A new encroachment upon the Sabbath," says Wilson, meaning 'The Book of Sports,' "gave both King and people more liberty to profane the day with authority: for if the court were to remove on Monday, the King's carriages must go out the day before; all times were alike; and the court being to remove to Theobalds the next day, the carriages went through the city of London on the Sabbath, with a great deal of clatter and noise, in the time of Divine service. The Lord Mayor (Sir George Bolles) hearing of it, commanded them to be stopt; and this carried the officers of the carriages with a great deal of violence to the court; and the business being presented to the King with as much asperity as men in authorities (crossed in their humour) could express it, it put the King into a great rage, swearing he thought there had been no more kings in England but himself; yet, after he was a little cooled, he sent a warrant to the Lord Mayor, commanding him to let them pass, which he obeyed, with this answer: 'While it was in my power I did my duty; but that being taken away by a higher power, it is my duty to obey;' which the King, upon second thoughts, took well, and thanked him for it."

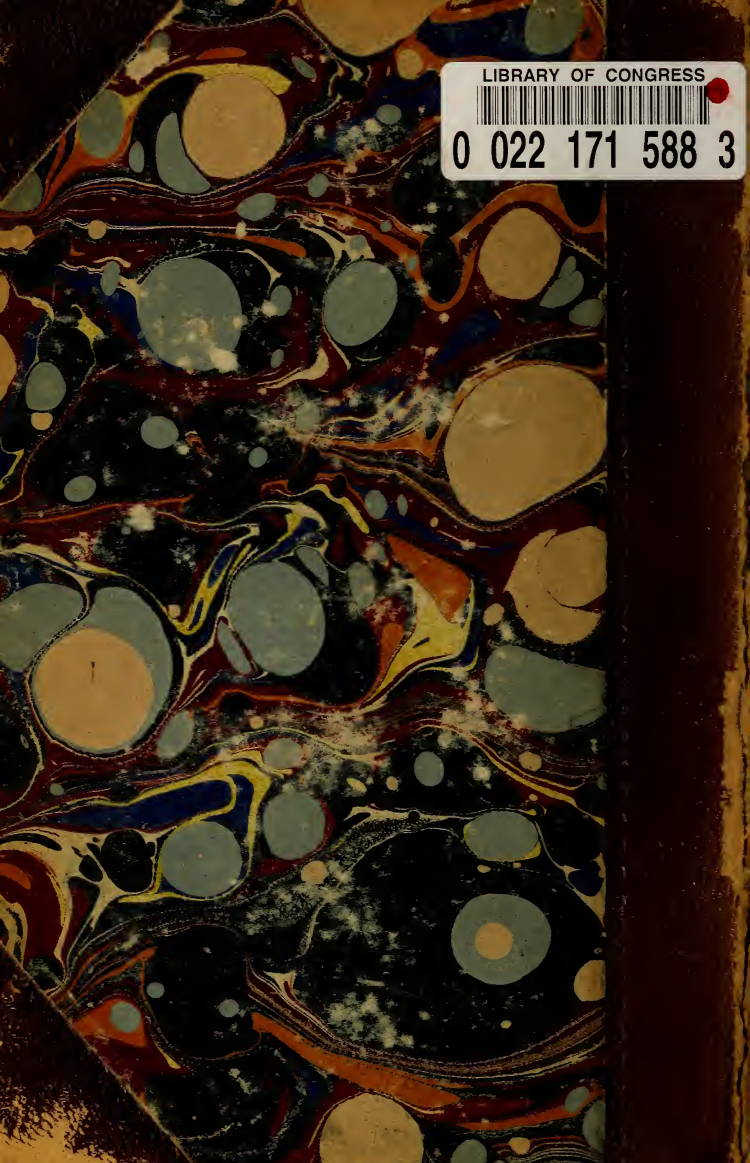
"The Book of Sports" enjoins:—

"Whereas we did justly, in our progresse through

"Lancashire, rebuke some puritanes and precise "people, in prohibiting and unlawfully punishing our "good people for using their lawfull recreations and "honest exercises on Sundayes and other holy dayes, "after the afternoon sermon or service: It is our will, "that after the end of Divine service, our good people "be not disturbed, letted, or discouraged from any "lawful recreation; such as dancing, either for men "or women; archery for men, leaping, vaulting, or "any other such harmless recreation; nor for having "of May-games, Whitson-ales, and morris-daunces, "and the setting up of May-poles and other sports "therewith used; so as the same be had in due and "convenient time, without impediment or neglect of "Divine service. But withall, we doe here account "still as prohibited all unlawfull games to be used "upon Sundayes only, as beare and bull baitings, "interludes, and, at all times in the meaner sort of "people by law prohibited, bowling."—(Strutt's *Sports and Pastimes*, lvi. Introduction.)

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